# THE SPEROS BASIL VRYONIS CENTER FOR THE STUDY OF HELLENISM

NEWSLETTER / SPRING 1993 VOLUME 3 NUMBER 1

## BASIL VLAVIANOS DONATES LIBRARY TO VRYONIS CENTER

The Vryonis Center is pleased to announce a gift of more than 6,000 books, pamphlets, newspapers, and magazines to the Tsakopoulos Hellenic Library by Basil Vlavianos, a distinguished Greek-American attorney, professor of political science and economics, and newspaper publisher. The donation is Professor Vlavianos's personal library which he has collected throughout his multifaceted and interesting career. It also includes his personal papers.

Professor Vlavianos, who is retired and resides in Alexandria, Virginia, was born in Athens in 1903. His father was from the island of Amorgos and his mother was from Crete. He studied law at the University of Athens and continued his studies in France and Germany, earning a Doctor of Laws degree at the University of Munich. Subsequently, he came to the United States where he entered the legal profession and became a prominent attorney.

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*Professor Basil Vlavianos*

## A NOTE FROM THE DIRECTOR

During the four years the Vryonis Center has been in Sacramento, it has concentrated its efforts in three areas: the development of its library resources, the expansion of its cultural outreach program, and the consolidation of its publication series on all phases of Hellenism and the factors affecting the Greek people in their regional environment and in the global arena.

Library development is an ongoing process which requires a systematic program for expanding the acquisition of books, periodical literature, archival material, and microfilm. Under the directorship of Dr. James Reid, the Tsakopoulos Hellenic Library has been enriched substantially and now has 30,000 volumes. By the end of the decade, the library will house 100,000 volumes.

An additional factor behind the steady growth of the library has been the donation of individual books and entire collections by friends of the Vryonis Center. The Center is grateful to Professor Basil Vlavianos for the recent donation of his library and archives and would like to thank him for his generosity. The Center is indeed honored that it has been chosen by him as the recipient of his extraordinary collection. In this vein, the Center would also like to thank its board member Andreas C. Kyprianides for playing an instrumental role in this process.

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# BASIL VLAVIANOS DONATES LIBRARY TO VRYONIS CENTER

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Professor Vlavianos has always followed developments in Greece closely while remaining active in the affairs of the Greek-American community. He was an early champion of the use of Demotic Greek and worked closely with Yiannis Psiharis, one of the forefathers of this cause.

In 1940, his keen interest in Greek and Greek-American issues prompted him to become the publisher and editor-in-chief of the daily *Ethnikos Keryx* (National Herald), the historic Greek-American newspaper which had been published in New York since 1915. Thus, during World War II and up until 1947, a critical period for Greece and the Greek-American community, *Ethnikos Keryx* was in the steady hands of Professor Vlavianos.

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THE FREE WORLD'S DEBT TO GREECE

*By A. A. BERLE, Jr.*
*Assistant Secretary of State*

ADOLPH A. BERLE, JR.
ASSISTANT SECRETARY OF STATE OF THE UNITED STATES

"The light that came into Europe, and from Europe into the Americas, from the lamps of the Acropolis . . . that light will not go out."

*Front page of a Special Weekly Section of* Ethnikos Keryx *(National Herald) published in English on April 5, 1942, when Basil Vlavianos was publisher of the newspaper. The section features a speech by then-Assistant Secretary of State Adolph A. Berle, Jr., entitled "The Free World's Debt to Greece," in honor of the anniversary of Greek independence on March 25, 1942.*

*In the speech, Mr. Berle refers to the German attack on Greece in April 1941. He states that, with British assistance, the Greek army held out long enough to delay the German attack on Soviet Russia for several weeks. This delay was decisive, he said, noting that the German invasion of Russia failed because the German divisions were unable to finish the campaign before the summer of 1941, and they were unprepared for the harsh Russian winter.*

He played a prominent role in keeping the American public informed of the heroic efforts of the Greek people against Fascist Italy and Nazi Germany. His extensive writing in both the Greek-American and American press concerning the sacrifices Greece made and its contribution to the allied war effort enabled the American public to better appreciate Greece's historic role in the war. His articles and analyses provide the researcher of today with valuable information from that period.

Professor Vlavianos was also one of the leading Greek Americans who organized and supported the Greek War Relief program which provided assistance to the people of Greece during the war. In addition, during the war years, Professor Vlavianos carried on a campaign in the media and in the political circles of New York and Washington, D.C., against Italy's occupation of the Dodecanese Islands. He argued forcefully that the Dodecanese were Greek islands and should be returned to Greece. In 1945, he carried his fight to San Francisco where he served as a consultant to the Greek delegation at the conference for the establishment of the United Nations. The Dodecanese were returned to Greece in 1948.

From 1947 to 1961, Professor Vlavianos taught political science and economics, with an emphasis on the eastern Mediterranean, at New York University. In 1949, he was invited to lecture at the Hebrew University of Jerusalem in the newly established state of Israel. While he was in Israel, he became acquainted with David Ben-Gurion, one of the country's founding fathers. In 1954, Professor Vlavianos co-edited a book entitled *Struggle for Tomorrow: Modern Political Ideologies of the Jewish People*. He is also the author of *Methods for Survival in the Atomic Age: The Role of the United Nations*, a monograph published in 1962.

Since the 1950s, when the Cyprus issue emerged in the international arena, Professor Vlavianos has been a leading advocate of the Greek-Cypriot cause. His proficiency in international law and expertise in global affairs has enabled him to offer invaluable assistance to the Greek-American efforts to further a resolution of the Cyprus problem. In the 1950s and 1960s, he was often consulted by Zenon Rossides, a veteran Greek-Cypriot activist in New York who became the first Cypriot Ambassador to the United Nations.

Since the Turkish invasion of Cyprus in 1974, Professor Vlavianos has been fighting for justice in Cyprus in various fora, such as the U.S. Congress, the media, the organizations of the Greek-American community, and academia. From 1978 to 1981, he was the editor-in-chief of the New York-based Greek-American newspaper *Proine*. His stewardship of *Proine* was important to its development, and he still maintains close ties with the newspaper.

Professor Vlavianos's passion for Hellenism, which has required an enormous amount of time and energy, has not prevented him from pursuing other interests. As a true man of letters, he has been a student of Greek literature, as well as German and French literature. He has also been a patron of the

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arts. With his daughter Zeta, he established Arts, Inc., a publishing house in New York City which specialized in books on the arts and sought to encourage younger artists—especially Greek Americans—to pursue careers in this field.

In 1932, Basil Vlavianos married Kaite G. Nicolaou. Until 1990, when Kaite passed away, she was a source of great strength and inspiration for her husband. Professor Vlavianos has stated repeatedly that, without Kaite's support and patience, he would not have accomplished much during his life.

His life and activism in the United States, especially his role in the affairs of the Greek-American community and his championing of the just causes of Hellenism, render him a towering figure. He remains a model for the younger generation of Greek Americans and all those who believe in the American ideals of democracy and justice. Above all, Basil Vlavianos is a giant of Hellenism in the true sense of the word. Those who have been fortunate enough to know him have described him as "an Athenian of the fourth century B.C." Nothing could pay better tribute to such a man.

## THE VLAVIANOS COLLECTION

The Vlavianos Collection includes a variety of significant material that reflects the donor's varied intellectual and social interests. There are numerous rare books in the collection.

### Books on Greece

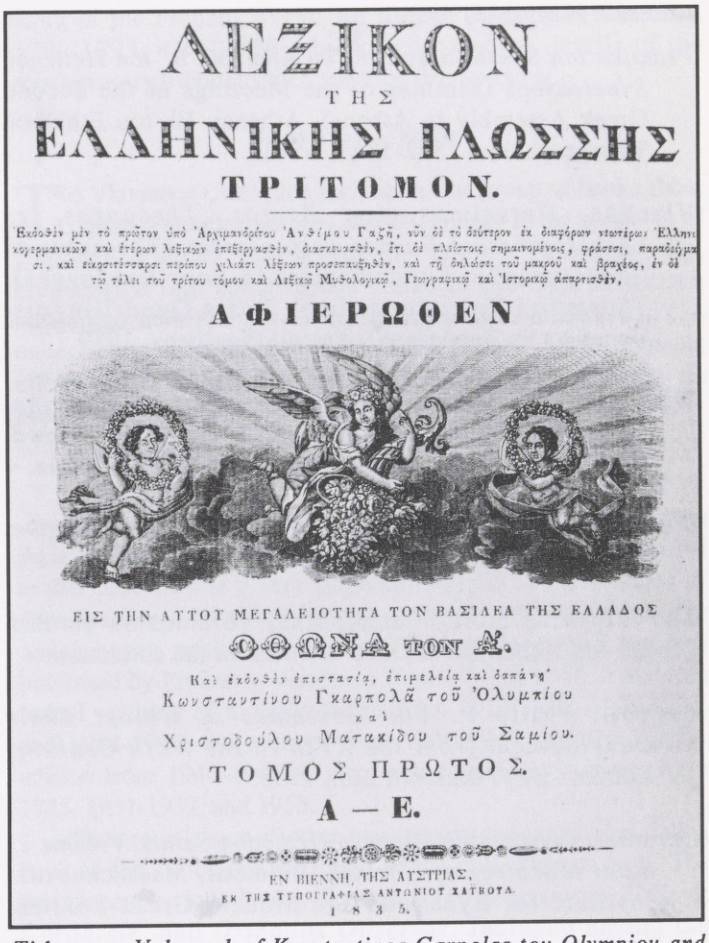
Professor Vlavianos has collected works on modern Greece which are indicative of his interest in literature, art, history, culture, law, international affairs, and psychology.

The antiquarian books are of particular significance and will serve as the centerpiece of the Tsakopoulos Hellenic Library's section on modern Greece which will expand in the coming years. Among these volumes, there is an emphasis on accounts by nineteenth-century travelers in Greece in a variety of languages, including English, French, and German, and on nineteenth-century books in Greek—both Demotic and Katharevousa—about numerous topics.

The following is a sampling of the antiquarian books on Greece:

Anonymous. *Odes d'un jeune grec suivies de six Chants de Guerre* (Odes of a Young Greek Followed by Six Songs of War). Paris: Emler Frères, Libraires, 1828.

Garpolas, Konstantinos, tou Olympiou, and Christodoulos Matakidos tou Samiou. *Lexikon tes Hellenikes Glosses, Tritomon* (Dictionary of the Greek Language in Three Volumes). Vol. 1: En Vienne, tes Austrias: Ek tes Typographias Antoniou Chaükoul, 1835; Vol. 2-3: En Vienne, tes Austrias: Ek tes Typographias Antoniou Benko (Proteron Chaükoul), 1836 (vol. 2), 1837 (vol. 3).



ΛΕΞΙΚΟΝ

ΤΗΣ

ΕΛΛΗΝΙΚΗΣ ΓΛΩΣΣΗΣ

ΤΡΙΤΟΜΟΝ.

Εκδοθὲν μὲν τὸ πρῶτον ὑπὸ Ἀρχιμανδρίτου Ἀνθίμου Γαζῆ, νῦν δὲ τὸ δεύτερον ἐκ διαφόρων νεωτέρων Ἑλληνο γερμανικῶν καὶ ἑτέρων λεξικῶν ἐπεξεργασθὲν, διασκευασθὲν, ἔτι δὲ πλείστοις σημαινομένοις, φράσεσι, παραδείγμα σι, καὶ εἰκοσιτέσσαρσι περίπου χιλιάσι λέξεων προσπαυξηθὲν, καὶ τῇ δηλώσει τοῦ μακροῦ καὶ βραχέος, ἐν οἷς τῷ τέλει τοῦ τρίτου τόμου καὶ Λεξικῷ Μυθολογικῷ, Γεωγραφικῷ καὶ Ἱστορικῷ ἀπαρτισθέν,

ΑΦΙΕΡΩΘΕΝ

ΕΙΣ ΤΗΝ ΑΥΤΟΥ ΜΕΓΑΛΕΙΟΤΗΤΑ ΤΟΝ ΒΑΣΙΛΕΑ ΤΗΣ ΕΛΛΑΔΟΣ

ΟΘΩΝΑ ΤΟΝ Α.

Καὶ ἐκδοθὲν ἐπισταστίᾳ, ἐπιμελείᾳ καὶ δαπάνῃ

Κωνσταντίνου Γκαρπολᾶ τοῦ Ὀλυμπίου

καὶ

Χριστοδούλου Ματακίδου τοῦ Σαμίου.

ΤΟΜΟΣ ΠΡΩΤΟΣ.

Α — Ε.

ΕΝ ΒΙΕΝΝΗ, ΤΗΣ ΑΥΣΤΡΙΑΣ,

ΕΚ ΤΗΣ ΤΥΠΟΓΡΑΦΙΑΣ ΑΝΤΩΝΙΟΥ ΧΑΪΚΟΥ.

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*Title page, Volume 1 of Konstantinos Garpolas tou Olympiou and Christodoulos Matakidos tou Samiou,* Lexikon tes Hellenikes Glosses, Tritomon *(Dictionary of the Greek Language in Three Volumes), 1835.*

Gennadios, G. *Grammatike tes Hellenikes Glosses* (Grammar of the Greek Language). En Athenais: Ek tes Typographias Andreou Koromela, 1859.

*He tes Trites Septembriou en Athenais Ethnike Syneleusis Praktika* (The Minutes of the National Assembly on the Third of September in Athens). En Athenais: Ek tou Basilikou Typographeiou, [1844].

Hesiod, et al. *Ta Sozomena ton Palaiotaton Poieton: Georgika, Boukolika, kai Gnomika* (The Surviving Works of the Most Ancient Poets: Pastoral, Bucolic, and Proverbial); Vetustißimorum Authorum Georgica, Bucolica, & Gnomica Poemata quae Supersunt. N.p.: Para E. Ouïgnoni, 1584.

*Praktika ton Synedriaseon tes Boules kata ten Deuteran Synodon tes Protes Bouleutikes Periodou* (Minutes of the Meetings of Parliament During the Second Session of the First Parliamentary Period). En Athenais: Ek tou Demosiou Typographeiou, 1846, 3 vols.

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*Praktika ton Synedriaseon tes en Athenais B´ ton Hellenon Syneleuseos* (Minutes of the Meetings of the Second Greek Assembly in Athens). Athenai: Ek tou Ethnikou Typographeiou, 1862-1865, 6 vols.

Vlachos, Gerasimos, tou Kretos. *Thesauros tes Egkyklopaidikes Baseos Tetraglossos* (Thesaurus of Encyclopaedic Fundamentals in Four Languages); Thesaurus Encyclopaedicae Basis Quadrilinguis. Venetiis: Ex Typographia Ducali Pinelliana, 1659.

Williams, H.W. *Select Views in Greece with Classical Illustrations*. London: Longman, Rees, Orme, Brown, and Green; and Edinburgh: Adam Black, 1829, 2 vols.

Wordsworth, Christopher. *Greece: Pictorial, Descriptive, and Historical*. London: John Murray, 1859.

The following more contemporary volumes on modern Greece and Hellenism are also included in the collection:

Argenti, Philip P. *The Costumes of Chios: Their Development from the XVth to the XXth Century*. London: B. T. Batsford Ltd., 1953.

Cavarnos, Constantine. *Modern Orthodox Saints, Volume 2: Saint Macarios of Corinth*. Belmont, Massachusetts: Institute for Byzantine and Modern Greek Studies, 1972.

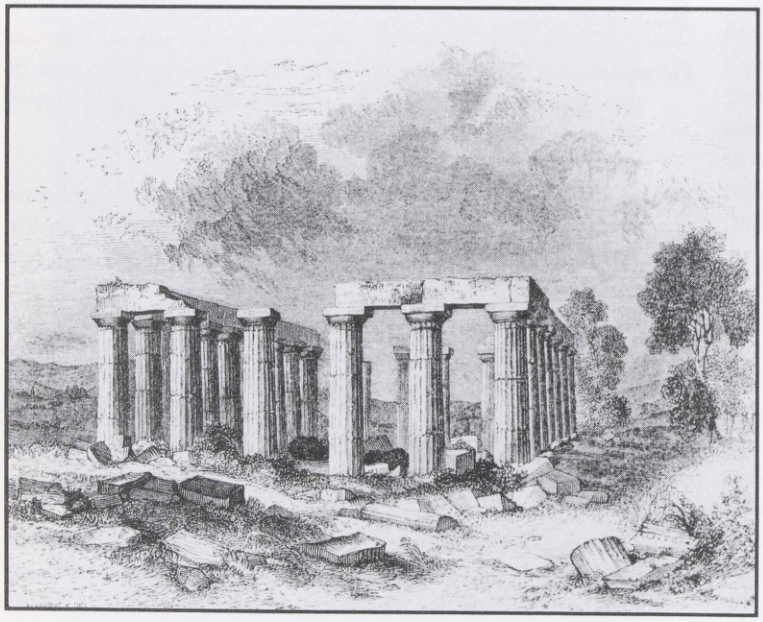

*Illustration of the Temple of Apollo at Bassae in the Peloponnese, Greece, from Christopher Wordsworth,* Greece: Pictorial, Descriptive, and Historical, *1859.*

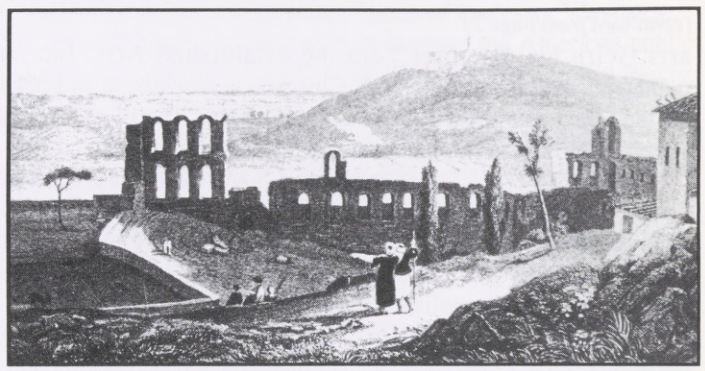

*Illustration of the Herodes Atticus Theater, Athens, from H.W. Williams,* Select Views in Greece with Classical Illustrations, *1829.*

Durrell, Lawrence. *Pope Joan*. Adapted from the book in Greek of the same name by Emmanouel Roïdes. New York: The Overlook Press, 1960.

Gianos, Mary P., ed. and trans. *Introduction to Modern Greek Literature: An Anthology of Fiction, Drama, and Poetry*, with poetry translations by Kimon Friar. New York: Twayne Publishers, Inc., 1969.

Keeley, Edmund, and Philip Sherrard, trans. *Six Poets of Modern Greece*. New York: Alfred A. Knopf, 1961.

Kolokotrones, Theodoros. *Apomnemoneumata* (Memoirs), edited by Emmanouel G. Protopsaltes, vol. 1 of 20. Series: *Apomnemoneumata Agoniston tou 21* (Memoirs of the Fighters in the Greek Revolution of 1821) Athenai: G. Tsoukalas kai Giou "Bibliotheke," 1954. Subsequent volumes are also available.

Lipertes, D.T. *Hapanta Ta Euriskomena* (A Collection of Extant Works). Nicosia, Cyprus: Typographeia Zaballe Ltd., 1969.

Mourellos, I.D. *Historia tes Kretes* (History of Crete). Herakleion: Typographeion Eleutheras Skepseos, 1931, 3 vols.

Prouses, Kostas M. *Poreia Zoes* (The Journey of Life). Nicosia, Cyprus: Zavallis Press, 1975, vol. 1.

Seferis, George. *On the Greek Style: Selected Essays on Poetry and Hellenism,* with an introduction by Rex Warner. London: The Bodley Head, 1966.

Venizelos, Eleutherios. *He Kretike Epanastasis tou 1889* (The Cretan Revolution of 1889). Athenai: Parousiasis-Scholia, I. G. Manolikake, 1971.

Xanthos, Emmanouel. *Apomnemoneumata peri tes Philikes Hetairias*. (Memoirs Concerning Philikes Hetairias). Athenai: Hetairia Istorikon Ekdoseon, 1939.

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### Pamphlets in Greek

The Vlavianos Collection includes over 350 pamphlets in Greek, including the following antiquarian publications:

Anonymous. *Kodix ton Nomon* (Code of Law), Fylladion A'. Ek tes en Hydra typographias, 1824.

This law code, which was implemented on the island of Hydra during the years of the Greek Revolution, described the penal law to be followed by its inhabitants. During the Ottoman rule of Greece, the Turks were never able to assert complete control over the island, but, by the time the law code appeared, Hydra had gained its independence.

Roïdes, Emmanouel D. *Oligai Lexeis eis Apantesin tes Hyp.'ar. 5688 Egkykliou tes Hieras Synodou kata tes Papisses Ioannas* (A Few Words in Response to Encyclical No. 5688 of the Holy Synod Against *Pope Joan*). Athenesi: Typois "Avges," 1866.

This is a very significant work relative to Roïdes' book *Papissa Ioanna* (Pope Joan). Roïdes was a progressive writer and secularist whose works challenged the doctrines of the Eastern Orthodox and Roman Catholic churches. His views were representative of the influence of the Western Enlightment tradition on nineteenth-century Greece.

### Works in French and German

One of the most interesting sections of the Vlavianos Collection is his library of books and pamphlets in German, many of which date from the 1920s and early 1930s. They reflect a serious interest in the philosophy, social issues, and law of Germany.

Professor Vlavianos has also maintained a deep interest in books published in French, and, for sheer size, the number of these books ranks ahead of the collection's other sections. The French section contains a substantial amount of material on literature and also includes volumes on history, art, music, philosophy, and a variety of other subjects.

The donor's interest in France and French literature is also apparent in the antiquarian books of the collection. One of the most interesting sets of volumes is L.F. Jauffret's, *Histoire impartiale du procès de Louis XVI ci-devant roi des français* (Impartial History of the Trial of Louis XVI, Former King of the French), Paris: Au Bureau du Journal de Perlet, 1792-1793, 4 vols. This book describes the details of the revolutionary tribunal which tried the deposed king.

### Books on Cyprus

The Vlavianos Collection includes a fine group of books about Cyprus. Patroclos Stavrou, undersecretary to the president of Cyprus and author who visited the Vryonis Center recently, commented that some of the books in the Cyprus section contained material which was unavailable in Cyprus. The material relating to Cyprus will add significantly to the ongoing efforts of the Vryonis Center to build an outstanding library on this subject.

### Greek-American Section: Ethnikos Keryx

Professor Vlavianos's strong interest in Greek-American society and culture is well represented in his collection. Central to the collection is a very impressive series of early issues of *Ethnikos Keryx* (National Herald), a Greek-American newspaper which began publication in New York in July 1915 and was published by Professor Vlavianos from 1940 to 1947. It includes bound volumes of monthly issues from 1915-1927, 1929-1931, and 1934-1936; daily issues from 1940-1947; and the Sunday edition from 1940-1946. It also includes unbound issues from 1925, 1931-1932, and 1955.

Numerous issues of other newspapers and magazines dating back to the 1940s can be found in the collection as well. The newspapers include *Proine Kampana, He Homogeneia, Hellenic Chronicle*, and *Orthodox Observer*. Included among the magazines are *Ahepan, Hellenika Themata, Theatro*, and *Life*.

A list of all the books donated by Professor Vlavianos, including the volumes on the Balkans and the Middle East, would be impossible in the present article. Future newsletters will highlight additional works from the Vlavianos Collection.

*The Greek mandolin orchestra, the Terpandros, in San Francisco. From the September 1915 monthly issue of* Ethnikos Keryx *(National Herald).*

# THE GREEK COLLECTION OF THE TSAKOPOULOS HELLENIC LIBRARY

by Dr. James Reid, Library Director

The Greek collection has continued to expand at a fast pace since the fall of 1992. All subject areas have received additions of new books, making a wide range of resources available to researchers.

The following discussion will describe both new additions and some long-held acquisitions of the library.

## Rare Book Collection

### *St. John of Damascus*

The Tsakopoulos Hellenic Library recently purchased the collected works of St. John of Damascus in an edition published in Paris in 1712. The introduction is in Latin, and the text appears in both Greek and Latin. This scholar lived from about 675 to 749 (?) and came from an extremely important Christian family living in Damascus under the rule of the Umayyad caliphs. Members of his family served the Islamic state in governmental offices.

St. John belonged to the iconophile party during the era of the iconoclast controversies of the seventh and eighth centuries. In 726, he entered the monastery of St. Sabas near Jerusalem and engaged in the study of a wide range of ecclesiastical matters from dogmatism and exegesis to hagiography, hymnography, and ecclesiastical history. The present volume includes one of his most important works, *Discourses Against Those who Reject the Holy Icons*, which was directed against the iconoclast Byzantine Emperor, Constantine V. It also includes *Pege Gnoseos* (Source of Knowledge) which was composed after 742, using Aristotelian logic to define all the known heresies of the Christian world. The latter is supplemented by 100 chapters which give a comprehensive summary of established Christian doctrine.

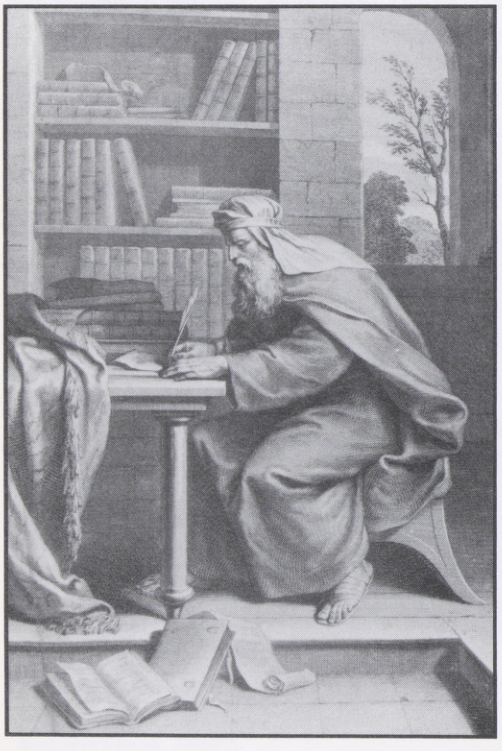

*Illustration of St. John of Damascus from* Tou en Hagiois Patros Hemon Ioannou tou Damaskenou, Monachou kai Presbyterou Hierosolymon ta Euriskomena Panta *(The Extant Works of our Holy Father John of Damascus, Monk and Presbyter of Jerusalem), edited by P. Michaelis Lequien, 1712.*

### *Pausanias*

The library has also acquired Pausanias's five-volume work, *Pausaniou tes Hellados Periegesis* (Pausanias's Description of Greece), in an edition published in 1822-1828. According to the classical scholar Albin Lesky, this work, dating to the second century A.D., was the last known example of periegetic literature. Periegesis meant "a leading around and a describing of things worthy of notice," according to Liddell and Scott's classical dictionary. Pausanias's description presents the geography, history, monuments, and notable sights of each region of Greece.

Pausanias, himself, remains an uncertain figure, although it is most likely that he came from western Asia Minor. However, an absolute identification with the historian Pausanias of Damascus or the sophist of the same name cannot be made. Late nineteenth-century classicists judged Pausanias, the traveler, to be a mere copyist and imitator, but more recent scholarship has shown that he wrote about the things he saw in many instances and had received a very extensive education in Greek classics, which enabled him to write lucidly.

This edition of Pausanias's work was published in Leipzig, Germany, by the classicist Karl Gottfried Siebel, who referred to himself as Carolus Godofredus Siebelis in the style of the Neo-classicist tradition. Siebel edited the original Greek text and provided a Latin translation.

### *Homer*

Recently, the library received an eight-volume edition of the works of Homer, published in 1802, for its rare book collection. This edition, in Greek with a Latin translation, was edited by Christian Gottlob Heyne (1729-1812).

Heyne lived in extreme poverty as a child. In the town of Chemnitz which is now in Poland, his father worked as a weaver, one of the most exploited crafts in Europe. Heyne's desire to become a scholar at an early age seemed abnormal to his parents. They were desperately seeking a livelihood and scholarship at that time involved extreme hardship. Heyne attended Leipzig University, where he received training in Latin and Greek. As a poor student, he must have studied without heat during the winter, and he was probably malnourished.

From 1763 on, he lived in Göttingen where he was able to produce significant works, including the Homeric epics cited here. His primary contribution to scholarship was the development of a new method of editing Greek texts which influenced some of the most important classicists of the nineteenth century.

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With his student F. A. Wolf and his colleague Johann Joachim Winckelmann, he was also involved in various aspects of the Homeric debate, including speculation over the location of Troy which preceded German archaeologist Heinrich Schliemann's work at the site. Heyne's work on Homer is an impressive addition to the library with an interesting history behind it.

### *Moses of Khorenatsi*

Among other items of interest in the rare book section is a French translation of a history of Armenia by Armenian historian Moses of Khorenatsi. This scholar wrote in Armenian in the fifth century A.D. at a time when wars were being waged between and the Sassanian (Persian) Empire and the Late Roman Empire or Byzantine Empire. The translation dates to 1841. The work presents a fascinating account of Hellenism's cultural frontier in Asia Minor and chronicles the history of the Armenian culture which was dependent upon Rome to protect it from absorption by Persia. As such, Armenia participated in the Hellenic culture of Asia Minor under Roman rule and that of the partially Greek provinces to the south, such as Syria and Palestine.

An extensive interest in Armenia developed within Europe and the United States during the early nineteenth century. It may have been partly a result of philhellenism and the Greek Revolution, which brought to light the unfavorable position of Christians within the Ottoman Empire. In the early nineteenth century, Armenia became the focus of many missionaries who were only permitted to convert Orthodox, Armenian, or Jewish subjects of the Ottoman sultans to Protestantism or Roman Catholicism.

The editor and translator of this Armenian chronicle, P.E. Le Vaillant de Florival, was a professor of Armenian at the École Royale in Paris, but he also specialized in other "living" Middle Eastern languages. He held many positions within the academies of Paris, testifying to the deep interest in the Middle East and the Caucasus which had been awakened in France, particularly as a result of Napoleon I's expedition to Egypt in 1798-1801. This interest in the "Orient" among the French continued after the Restoration of the French monarchy in 1815. Moses of Khorenatsi's text illustrates the significance of the cosmopolitan orientation of the Greek culture and the need to be aware of the cultures which surrounded Greeks wherever they lived.

### *Ottoman Works*

The Tsakopoulos Hellenic Library possesses a variety of nineteenth-century Turkish books, including a novel by Halid Ziya 'Ushakligil, *Bir izdivajin tarih-i muashikasi* (The History of a Lover, A Marriage), published in 1888-1889. Even as late as 1888, most Greeks lived outside Greece and read novels in Ottoman Turkish such as those written by 'Ushakligil. This Turkish novelist belonged to the reformist intelligensia during an era of heavy state oppression of the arts, literature, and scholarship in the Ottoman Empire. The censorship policies of Sultan Abdülhamid II were the most autocratic and oppressive in Ottoman history to that time. 'Ushakligil published with courage in this powerful anti-intellectual environment. He was brought before the board of censors on a number of occasions for writing and publishing books thought to be immoral or disloyal.

HOMERI
ILIAS
CVM
BREVI ANNOTATIONE
CVRANTE
C. G. HEYNE
VOLVMEN PRIMVM
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LONDINI
APVD I. PAYNE ET MACKINLAY
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*Title page, Volume 1 of C.G. Heyne, ed.,* Homeri Carmina cum Brevi Annotatione *(The Poetry of Homer with Brief Annotation), 1802.*

Most of 'Ushakligil's novels dealt with common themes and events in the lives of the average person. By writing novels, a new genre in Ottoman literature, 'Ushakligil broke with the traditions of Turkish literature which emphasized conventionalized love stories, epic tales, poetry—including mystical verse—at the elite level, and folk songs, proverbs, oral tales, and jokes (Nasrettin Hoja) at the popular level. Figures such as 'Ushakligil can be studied with the intention of understanding his influence upon both Greek and Turkish cultures.

The Vryonis Center recently purchased an analysis of the ideas of the French philosopher Voltaire by Beshîr Fûâd in Ottoman Turkish. The book, *Vûltar* (Voltaire), was published in 1886-1887. It reflects the fact that nineteenth-century reformers in the Ottoman Empire, both those in the autocratic ruling elite and those in the intelligentsia and other elite groups outside

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government circles, followed an extremely conservative interpretation of the philosophy of Voltaire, who idealized monarchy as the best form of government. These reformers also emulated other conservative French philosophers of the eighteenth-century Enlightenment in Europe, such as Abbé Fénélon and Montesquieu. They read the works of Voltaire and these other philosophers in the original French version for much of the nineteenth century, although translations of the philosophers' work into Turkish did appear in various newspaper columns.

The survival of this excessive conservatism in the management of the Ottoman Empire led to the emergence of extremist ideologies which tended to have negative views of non-Turkish populations within the borders of the empire, and, later, in the Turkish Republic. Fûâd's book is important for understanding the nature of the Ottoman reform movement and the reason behind its inability to build and promote a society which permitted association among differing ethnic communities.

The most interesting aspect of the book, which contains a few translations of Voltaire's writings from French to Ottoman Turkish, is that it appeared in publication during the reign of Sultan Abdülhamid II. Voltaire's support of monarchy was an important factor in the decision of the sultan's censors to allow the book to be published and remain in circulation.

Fûâd, Beshîr. *Vûltar* (Voltaire). Osmanli Kütüphanesî, Istanbul: Sherkat-i Mertebiye Matbaasi, 1304/1886-1887.

Homer. *Homeri Carmina cum Brevi Annotatione* (The Poetry of Homer with Brief Annotation), edited by C.G. Heyne. Lipsiae: Libraria Weidmannia; Londini, Apud I. Payne et Mackinlay, 1802. 8 vols.

Moses of Khorenatsi (Moïse de Khorène) (fifth century A.D.). *Histoire d'Arménie*, edited and translated from Armenian to French by P.E. Le Vaillant de Florival. Venise: Typographie Arménienne de Saint-Lazare, 1841. vol. 1. In French and Armenian.

Pausanias. *Pausaniou tes Hellados Periegesis* (Pausanias's Description of Greece), edited by Carolus Godofredus Siebelis. Lipsiae: Libraria Weidmannia, G. Reimer, 1822-1828. 5 vols.

St. John of Damascus. *Tou en Hagiois Patros Hemon Ioannou tou Damaskenou, Monachou kai Presbyterou Hierosolymon ta Euriskomena Panta* (The Extant Works of our Holy Father John of Damascus, Monk and Presbyter of Jerusalem), edited by P. Michaelis Lequien. Parisiis: Apud Joannem-Baptistam Delespine, via Jacobaea, ad insigne Divi Pauli, propè Fontem S. Severini, 1712. 2 vols.

'Ushakligil, Halid Ziya. *Bir izdivajin tarih-i muashikasi* (The History of a Lover, A Marriage). Istanbul: Mihrân Matbaasi, 1306/1888-1889.

### Tourkokratia and Modern Greece

***Donation by Patroclos Stavrou***
***On Behalf of the Presidency of Cyprus***

A significant donation to the Tsakopoulos Hellenic Library has been made on behalf of the presidency of Cyprus by Undersecretary to the President of Cyprus Patroclos Stavrou. The work is a fifteen-volume dictionary by D. Demetrakos entitled *Mega Lexikon oles tes Hellenikes Glosses; Demotike, Katharevousa, Mesaionike, Metagenestera, Archaia* (Unabridged Dictionary of the Entire Greek Language: Demotic, Katharevousa, Medieval, Contemporary, and Ancient). In this work, the best modern dictionary covering Demotic Greek, Demetrakos provides an etymological root for each word and cites textual references for many of the words. This dictionary is an important addition to the Center's collection on Greek language and literature. The Center extends its thanks to Mr. Stavrou for his role in obtaining this valuable research tool for the library. The Vryonis Center is also grateful to Mr. Stavrou because he has been a strong supporter of the Center over the last four years.

*(continued on page 9)*

*Undersecretary to the President of Cyprus Patroclos Stavrou, special guest and keynote speaker at a benefit in Oakland, September 26, 1992, for the Nikos Kazantzakis Chair of Modern Greek Studies at San Francisco State University.*

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***Gift by the National Bank of Greece***

The National Bank of Greece has sent the library a number of books which have been published by its Cultural Foundation (Morphotiko Hidryma Ethnikes Trapezes). The Vryonis Center wishes to express its sincere thanks to the National Bank of Greece and especially to its governor, Michael D. Vranopoulos, for this generous gift.

The books deal with various aspects of modern Greek history and include a very impressive three-volume collection of the writings of Adamantios Koraïs on ancient Greek authors. Koraïs lived in France in the late eighteenth and early nineteenth centuries and identified himself with the European Enlightenment which began in the eighteenth century. As such, he became a dominant figure in the Neo-Hellenic Enlightenment (Ho Neohellenikos Diaphotismos) as his ideas influenced the Greek Revolution of 1821-1828 and the democratic and constitutional movements in Greece in the nineteenth century. The first volume of Koraïs's writings contains the author's autobiography. The contrast between Greek-speaking and Turkish-speaking intellectuals in the nineteenth century is highlighted by this publication and the book by Beshîr Fûâd mentioned above.

Within the Ottoman Empire, Western Enlightenment was always an alien affair, even for those among the Ottoman Turkish intelligensia who were deeply involved in the task of studying Western thought. Many Greeks, on the other hand, were able to adapt to Western European intellectual climates with greater ease and flourish in them, as the publications and writings of Koraïs and others show. A study of these contrasts is exceedingly important and is an integral part of the scholarly life of the Vryonis Center.

The National Bank of Greece also sent Andreas Mamoukas's book about Adamantios Koraïs to the Center. This book, *Adamantios Koraïs, Bios kai Erga* (Adamantios Koraïs, Life and Works), is an important contribution to the study of Greek intellectual history.

The work by Giannis Makrygiannes, *Horamata kai Tha[u]mata* (Visions and Miracles), is part of the bank's donation. During the Greek Revolution, Makrygiannes served as the leader of a band of rebels and became a general. Later in life, he was a defender of constitutional government and democracy in the new Greek nation. This work, a journal describing his inner life, was written with a great deal of effort since he learned to read and write at a later age. The script is difficult to read and it took the editor, Angelos N. Papakostas, much effort to decipher. The original handwritten text, which appears in volume 1, was reproduced photomechanically. Volume 2 contains Papakostas's printed version of the text. Makrygiannes was better known for his memoirs, which focused on his years as a soldier and an opponent of the party in Greece known as the "Russian" party, since Russia was its patron. This party favored autocracy or monarchy for the country.

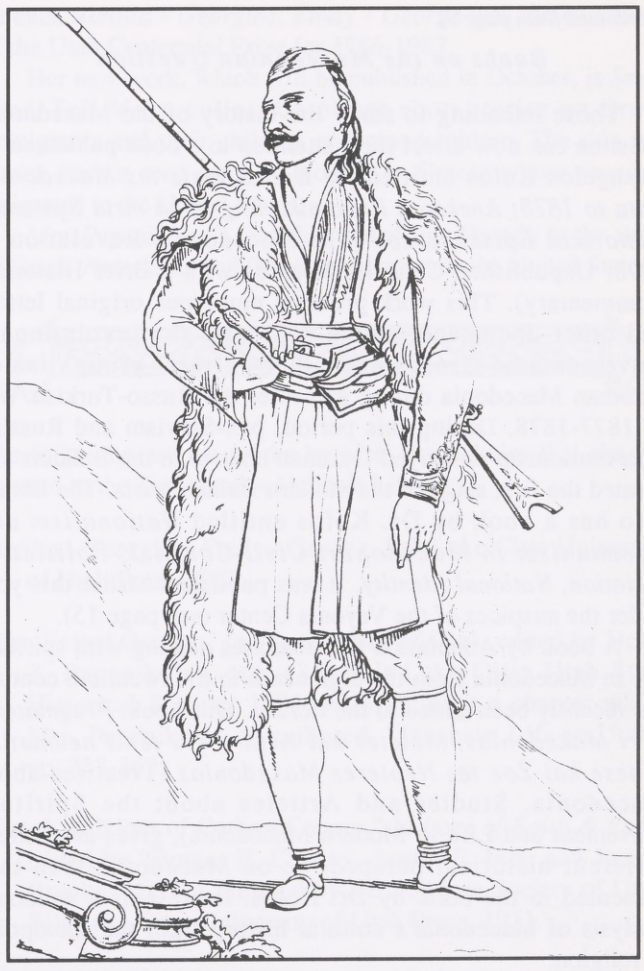

*Illustration of a* klepht, *one of a group of mountain warriors who played a prominent role in fighting for Greece's independence during the Greek Revolution, from F.C.H.L. Pouqueville,* Voyage de la Grèce, *vol. 1, 1826.*

Another donation from the National Bank is the Greek translation of John A. Petropulos's book in English, *Politics and Statecraft in the Kingdom of Greece, 1833-1843*, which was published by Princeton University Press in 1968. The book is considered to be one of the best works on the early period of Greece as a nation. Petropulos's high academic standards and the breadth and depth of his research have made the study of post-Ottoman Greece a much more feasible enterprise. This translation from English to Greek has lived up to those high standards by including all the basic textual and documentary references which Petropulos so painstakingly researched to produce his book. This new two-volume work adds an important dimension to the Vryonis Center library, as do the other books in the bank's gift.

These volumes have established a sound basis for examining the influence of classicism as a Hellenizing force, not only in modern Greece, but in Europe and the West as well. The influence of modern Greece upon Europe and the West can also be examined in these books.

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### *Books on the Macedonian Question*

Those intending to study the history of the Macedonian question can now direct their attention to a book published by Evangelos Kofos entitled *He Epanastasis tes Makedonias Kata to 1878; Anekdota Proxenika Engrapha meta Syntomou Historikes Episkopeseos* (The Macedonian Revolution of 1878; Unpublished Consular Records with a Brief Historical Commentary). This work presents numerous original letters and other documents which deal with the revolutionary movements of Greeks and other cultural groups inside Ottoman Macedonia during and after the Russo-Turkish War of 1877-1878. During this period, pan-Slavism and Russian interventionism destroyed Ottoman control in the Balkans and created the first stage of the modern Balkan crisis. The library also has a book by Dr. Kofos entitled *Nationalism and Communism in Macedonia: Civil Conflict, Politics of Mutation, National Identity*. It was published earlier this year under the auspices of the Vryonis Center (see page 15).

A book by Athanasios Karathanases dealing with spiritual life in Macedonia from the eighteenth to the twentieth century has recently been added to the library. This book, *Pragmateiai Peri Makedonias, Meletes kai Arthra yia ten Pneumatike Kinese kai Zoe tes Neoteres Makedonias* (Treatises about Macedonia, Studies and Articles about the Spiritual Movement and Life in Modern Macedonia), gives an entirely different historical perspective on Macedonia than that presented in the book by Dr. Kofos. It presents a welcome analysis of Macedonia's cultural history from the standpoint of religion.

### *Greece's Influence on Europe*

The library also contains a number of volumes related to the influence of Greece upon Europe, a topic which was addressed in a symposium organized by the Vryonis Center in November 1992. Among these books are the proceedings of a colloquium in 1975 entitled *Influence de la Grèce et de Rome sur l'occident moderne* (Influence of Greece and Rome on the Modern West), edited by R. Chevallier, and Frank M. Turner's *The Greek Heritage in Victorian Britain.*


Chevallier, R., ed. *Influence de la Grèce et de Rome sur l'occident moderne; Actes du Colloque des 14, 15, 19 Décembre 1975* (Influence of Greece and Rome on the Modern West; Proceedings of the Colloquium of 14, 15, 19 December 1975) (Paris E. N. S., Tours). Université de Tours, Institut d'Études Latines et Centre de Recherches A. Piganiol, Caesarodunum XII bis Numéro spécial. Paris: Société d'Édition "Les Belles Lettres," 1977.

Demetrakos, D. *Mega Lexikon oles tes Hellenikes Glosses; Demotike, Katharevousa, Mesaionike, Metagenestera, Archaia* (Unabridged Dictionary of the Entire Greek Language; Demotic, Katharevousa, Medieval, Contemporary, and Ancient). Athenai: Ekdoseis Dome A.E., 1953-1978, 15 vols.

Karathanases, Athanasios E. *Pragmateiai Peri Makedonias, Meletes kai Arthra yia ten Pneumatike Kinese kai Zoe tes Neoteres Makedonias* (Treatises about Macedonia, Studies and Articles about the Spiritual Movement and Life in Modern Macedonia). Thessalonike: Ekdotikos Oikos Adelphon Kyriakide, 1990.

Kofos, Evangelos. *He Epanastasis tes Makedonias Kata to 1878; Anekdota Proxenika Engrapha meta Syntomou Historikes Episkopeseos* (The Macedonian Revolution of 1878; Unpublished Consular Records with a Brief Historical Commentary). Thessalonike: Hetairia Makedonikon Spoudon, Hidryma Meleton Chersonesou Tou Aimou, 1969.

Koraïs, Adamantios. *Prolegomena stous Archaious Hellenes Syngrapheis* (Introduction to Ancient Greek Authors), edited by K.T. Demaras, Emmanouel Fragiskos, and Loukia Droulia. Athena: Morphotiko Hidryma Ethnikes Trapezes, 1986 (vol. 1), 1988 (vol. 2), 1990 (vol. 3). 3 vols.

Makrygiannes, Giannis. *Horamata kai Tha[u]mata* (Visions and Miracles), edited by Angelos N. Papakostas. Athena: Morphotiko Hidryma Ethnikes Trapezes, 1985 (vol. 1), 1989 (vol. 2). 2 vols.

Mamoukas, Andreas. *Adamantios Koraïs, Bios kai Erga* (Adamantios Koraïs, Life and Works). Athena: Morphotiko Hidryma Ethnikes Trapezes, 1989.

Petropulos, John A. *Politike kai Syngrotese Kratous sto Helleniko Basileio, 1833-1843* (Politics and Statecraft in the Kingdom of Greece, 1833-1843). Athena: Morphotiko Hidryma Ethnikes Trapezes, 1985-1986. 2 vols.

Turner, Frank M. *The Greek Heritage in Victorian Britain*. New Haven: Yale University Press, 1981.


## THE GREEK-AMERICAN CORNER

The Vryonis Center would like to thank Greek-American author Helen Z. Papanikolas for donating of a number of her excellent works about the history of the Greeks in Utah and the American west to the library.

Mrs. Papanikolas was born in the mining camp of Cameron in Carbon County, Utah, of Greek immigrant parents. The lifestyle of the Greeks who worked in the county's 30 coal mines and several hundred coking ovens is among the themes she has

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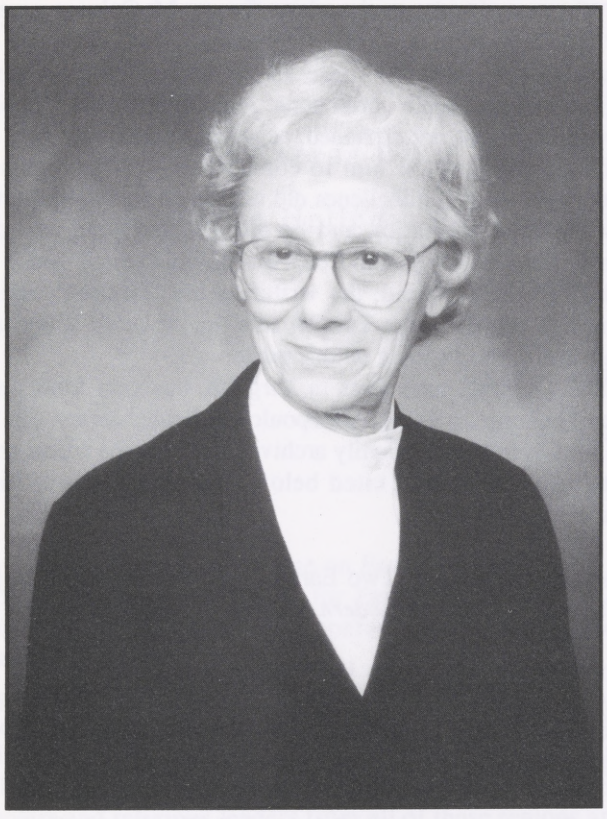

*Helen Z. Papanikolas*

*(continued from page 10)*

researched in her work. The immigrant population in Utah peaked during the first decade of the 1900s as mining activity throughout the state and railroad building provided jobs for new arrivals. During this decade, Greeks became the largest labor force in the state.

In her work, the author examines the complex role of immigration in Utah's past and explores the part played by Greeks and other cultural groups in building the state and the west in general.

Mrs. Papanikolas, who now lives in Salt Lake City, has been a member of the Utah State Board of History and the Utah Committee for the Endowment for the Humanities. She is also the coordinator of the Greek archives, which she and her husband Nick founded, at the University of Utah.

She received a bachelor's degree from the University of Utah in Salt Lake City, where she was also a lecturer in ethnic studies. In the early 1980s, the university presented her with a Distinguished Alumna Award and an Honorary Doctor of Humane Letters degree in recognition of her scholarship and her efforts to foster "understanding and appreciation among Utah's diverse races and nationalities."

Among the other numerous honors she has received for her writing and teaching are Fellow of the Utah Historical Society, the Governor's Award for the Humanities, and the Utah Heritage Foundation Lifetime Award. Her book about her parents, *Aimilia - Georgios, Emily - George* was the co-winner of the Utah Centennial Prize for 1986-1987.

Her new work, which will be published in October, is *Small Bird, Tell Me*, a collection of her short stories on Greek immigrants and their children and grandchildren. The title is a phrase from a song sung by mothers in Greece whose sons had emigrated to the United States.

Mrs. Papanikolas's work has added significantly to the study of Greek-Americans and Greek immigrants in the United States.

The following are the works by Mrs. Papanikolas that she has donated to the Tsakopoulos Hellenic Library:

*Aimilia - Georgios, Emily - George*. Salt Lake City: University of Utah Press, 1987.

"The Exiled Greeks." In *The Peoples of Utah*, edited by Helen Z. Papanikolas, 409-435. Salt Lake City: Utah State Historical Society, 1981. Also includes a chapter which Mrs. Papanikolas co-authored, "Japanese Life in Utah," pp. 333-362.

"Greek Folklore of Carbon County." In *Lore of Faith & Folly*, edited by Thomas E. Cheney, Austin E. Fife, and Juanita Brooks, 61-77. Compiled by the Folklore Society of Utah. Salt Lake City: University of Utah Press, 1971.

"Greek Immigrant Women in the Intermountain West." *Journal of the Hellenic Diaspora* 16, nos. 1-4 (1989): 17-35.

"Greek Workers in the Intermountain West: The Early Twentieth Century." *Byzantine and Modern Greek Studies* 5 (1979): 187-215.

"The Greeks of Carbon County." *Utah Historical Quarterly* (April 1954): 143-164.

"Growing Up Greek in Helper, Utah." *Utah Historical Quarterly* 48, no. 3 (Summer 1980): 244-260.

"Life and Labor Among the Immigrants of Bingham Canyon." *Utah Historical Quarterly* 33, no. 4 (Fall 1965): 289-315.

"Magerou, The Greek Midwife." *Utah Historical Quarterly* 38, no. 1 (Winter 1970): 50-60.

"Old Jim, a Story." *Weber Studies, An Interdisciplinary Humanities Journal* 6, no. 1 (Spring 1989): 42-51.

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"Oregon Experiences: Haralambos K. Kambouris," edited by Helen Z. Papanikolas. *Oregon Historical Quarterly* 82, no. 1 (Spring 1981): 5-39.

"Toil and Rage in a New Land: The Greek Immigrants in Utah." *Utah Historical Quarterly* 38, no. 2 (Spring 1970): 100-203 (entire issue).

"Wrestling With Death: Greek Immigrant Funeral Customs in Utah," *Utah Historical Quarterly* 52, no. 1 (Winter 1984): 29-49.

*Greeks gather outside the Holy Trinity Greek Orthodox Church in Salt Lake City on Palm Sunday in 1912 before returning to fight for Greece in the Balkan Wars of 1912-1913. From Helen Z. Papanikolas, "The Exiled Greeks," in* The Peoples of Utah, *edited by Helen Z. Papanikolas, 1981.*

The Vryonis Center also wishes to thank author Zeese Papanikolas for presenting the library with his book entitled *Buried Unsung: Louis Tikas and the Ludlow Massacre*, Lincoln, Nebraska, and London: University of Nebraska Press, 1982. Louis Tikas, a Greek immigrant, was a union organizer who was killed in a battle between striking coal miners and state militia in Ludlow, Colorado, in 1914.

Zeese Papanikolas is a professor of humanities and creative writing at the San Francisco Art Institute and writes about the American west. He is the son of author Helen Z. Papanikolas.

With regard to the section about George M. Colvocoresses in the "Greek-American Corner" of the fall 1992 issue of the Vryonis Center newsletter (page 15-16), author Eva Catafygiotu Topping has sent some corrections. According to Ms. Topping, Colvocoresses was not orphaned, as stated in the newsletter, and his father arranged for him to come to the United States. In addition, American philhellenes did not play a role in supporting Colvocoresses' migration and he did not command iron-clad ships at New Orleans from 1867 to 1869, as stated. Since the field of Dr. James Reid, the writer of the "Greek-American Corner" is Greece under Turkish rule, he certainly appreciates the advice of Ms. Topping on this matter

Ms. Topping, who lives in Virginia, has very kindly sent some of her articles to the Tsakopoulos Hellenic Library. She has used the Colvocoresses family archive in writing the article about Captain Colvocoresses cited below. Ms. Topping's writings include:

"Cincinnati Hellenism: Two Early Greek Pioneers, Zachos and Hearn." *Journal of Modern Hellenism* 8 (1991): 77-95.

"George M. Colvocoresses USN: From Sea to Shining Sea." In *New Direction in Greek American Studies*, edited by Dan Georgakas and Charles C. Moskos, 17-34. New York: Pella Publishing Company, Inc., 1991.

"John Zachos: American Educator." *The Greek Orthodox Theological Review* 21, no. 4 (Winter 1976): 351-366.

"John Zachos: Cincinnatian from Constantinople." *The Cincinnati Historical Society Bulletin* 34, no. 1 (1976): 47-69.

## OTHER DONATIONS TO THE LIBRARY

The Vryonis Center also wishes to thank the following institutions in Cyprus for their donations of books to the Tsakopoulos Hellenic Library: the Pierides Foundation, the Leventis Foundation, the Cultural Foundation of the Bank of Cyprus, and the Cultural Center of the Cyprus Popular Bank. The Center would also like to express its appreciation to the Agricultural Bank of Greece for its donation of books.

In addition, the Center extends its gratitude to the following people who have donated copies of their own works to the Center: John G. Bitzes, *Greece in World War II to April 1941*; Irina Christodoulou-Pipis, *Greek Outside Greece, III, Language Use by Greek Cypriots in Britain*; Georgios Kalogeras, *Between Two Worlds: Ethnicity and the Greek Writer*, and several articles; George A. Jouganatos *The Development of the Greek Economy, 1950-1991*; Stephen Miller, *Nemea: A Guide to the Site and Museum*; Bradley P. Nystrom, translator, *The Song of Eros: Ancient Greek Love Poems*; and Stephen Album, *A Checklist of Popular Islamic Coins*.

The Center's thanks also go to Dr. Stylianos V. Spyridakis for his recent donation of several books.

# EASTERN ORTHODOXY IN A POST-COMMUNIST WORLD

organized by

The Speros Basil Vryonis Center for the Study of Hellenism

The Hellenic Foundation for Defense and Foreign Policy

The Institute for Balkan Studies

**Date: September 23-28, 1993**

**Place: Porto Carras, Halkidiki, Greece**

The conference is open to the public.

An international conference on Eastern Orthodoxy in a Post-Communist World has been organized by the Vryonis Center, the Hellenic Foundation for Defense and Foreign Policy (ELIAMEP) in Athens, and the Institute for Balkan Studies (IMXA) in Thessaloniki. The conference will take place this fall from September 23 to 28 at the resort of Porto Carras in Halkidiki, Greece.

The collapse of communism in the Balkans, Eastern Europe, and the former Soviet Union has created a new environment for Orthodox culture, in general, and for the Orthodox church, in particular. The purpose of this conference is to examine the religious, social, and cultural role of Orthodoxy in the former communist societies of the Balkans, Russia, and Ukraine, as well as the role of Orthodoxy in Greece and the United States in this post-communist era. A prominent group of international scholars and religious leaders from all of these regions and countries will gather at Porto Carras for this event.

Each of the four main panels will consist of several presentations. The program of the conference is as follows:

**Panel I**

*Eastern Orthodoxy in the Former Soviet Union*

The Russian Church

The Ukrainian Church

**Panel II**

*Eastern Orthodoxy in the Balkans*

Political Roots and Perspective

Orthodoxy and Islam in the Balkans

The Serbian Church

The Bulgarian Church

The Rumanian Church

The Albanian Church

**Panel III**

*The Greek Orthodox Church*

Orthodoxy in Greece and the Cultural Crisis

The Revival of Monasticism

The Ecumenical Patriarchate of Constantinople

Church and Politics

**Panel IV**

*Orthodoxy in the United States*

The Eastern Orthodox Churches

Trends Toward Orthodox Unity

The Visit of Patriarch Demetrios I to the United States

## VRYONIS CENTER CONFERENCE ON THE BALKAN CRISIS

The collapse of communism has led to turmoil and violence in the Balkans. The conflict in the former Yugoslavia and the Macedonian issue have very serious domestic and foreign policy implications for Greece and the region as a whole.

On May 1, 1993, the Vryonis Center held a conference entitled "The Balkans in Crisis" to address the problems which are emerging as the situation in the region unfolds. The event was co-sponsored by the Humanities Department of California State University, Sacramento, and took place at the university.

A team of distinguished academics from the United States, Greece, and the Balkans participated in the conference and discussed issues that are critical for the development of U.S. foreign policy, the future of the Balkans, and the stability of Europe.

The seminar was opened by Dr. Donald Gerth, president of California State University, Sacramento, and the moderator was Dr. Van Coufoudakis, Associate Vice Chancellor for Academic Affairs, Indiana University-Purdue University, Fort Wayne. Welcoming remarks were made by Dr. Christos P. Ioannides, director of the Vryonis Center.

The keynote address was given by Dr. Speros Vryonis, Jr., director of the Alexander S. Onassis Center for Hellenic Studies, New York University, who spoke on *The Balkans: The Burden of History*.

The other speakers at the conference were:

**Dr. Henri Barkey**
Middle East Institute
Columbia University
*Turkey and the Balkans: The Management of Uncertainty*

**Dr. Dimitri Djordjevich**
University of California, Santa Barbara (emeritus)
*The Suicide of Yugoslavia*

**Dr. Stephen Fischer-Galati**
University of Colorado, Boulder (emeritus)
*Rumania's Road to Democracy: A Questionable Past, an Uncertain Future*

**Dr. Evangelos Kofos**
Special Counsellor on Balkan Affairs
Greek Foreign Ministry, Athens
*The Balkan Crisis and the Macedonian Issue*

**Dr. James Reid**
Director, Tsakopoulos Hellenic Library, Vryonis Center
*Social and Psychological Factors in the Collapse of the Ottoman Empire in the Balkans, 1821-1918*

**Dr. Maria Todorova**
University of Florida, Gainesville
*The Course and Discourses of Bulgarian Nationalism*

## GREEK-AMERICAN ECONOMIST FROM SACRAMENTO PUBLISHES BOOK

### *The Development of the Greek Economy, 1950-1991: An Historical, Empirical, and Econometric Analysis*

by George A. Jouganatos

Westport, Connecticut, and London: Greenwood Press
1992, xiv + 272 pp., index, cloth. ISBN: 0-313-28344-3. $59.95.

The work divides the 41-year span which is examined into five political periods: the post-civil war period, 1950-1966; the junta period, 1967-1974; the Karamanlis period, 1975-1981; the PASOK period, 1982-1988; and the post-PASOK period, 1989-1991. The author analyzes the economic policies of each period and their impact on economic development, while providing an overview of Greece's political history for each period. The book also includes an econometric model of Greece for 1955-1987.

George A. Jouganatos teaches economics at the University of California, Davis, and also works as an economic consultant in Sacramento. He holds a Ph.D. in economics from the University of California, Riverside.

In February 1991, Dr. Jouganatos delivered a paper on "The Greek Economy and the Challenge of the European Community" at a seminar entitled "Greece: The Challenges of the 1990s" which was organized in Sacramento by the Vryonis Center and the American Hellenic Professional Society.

The Vryonis Center would like to announce the publication of a book on Macedonia under its auspices. It is part of the series *Hellenism: Ancient, Mediaeval, Modern*, and has been published by Aristide D. Caratzas, Publisher, in New Rochelle, New York, with whom the Vryonis Center collaborates to produce all of its publications.

## *Nationalism and Communism in Macedonia: Civil Conflict, Politics of Mutation, National Identity*

by Evangelos Kofos

1993, xxi + 336 pp., index, cloth. ISBN: O-89241-540-1. $40

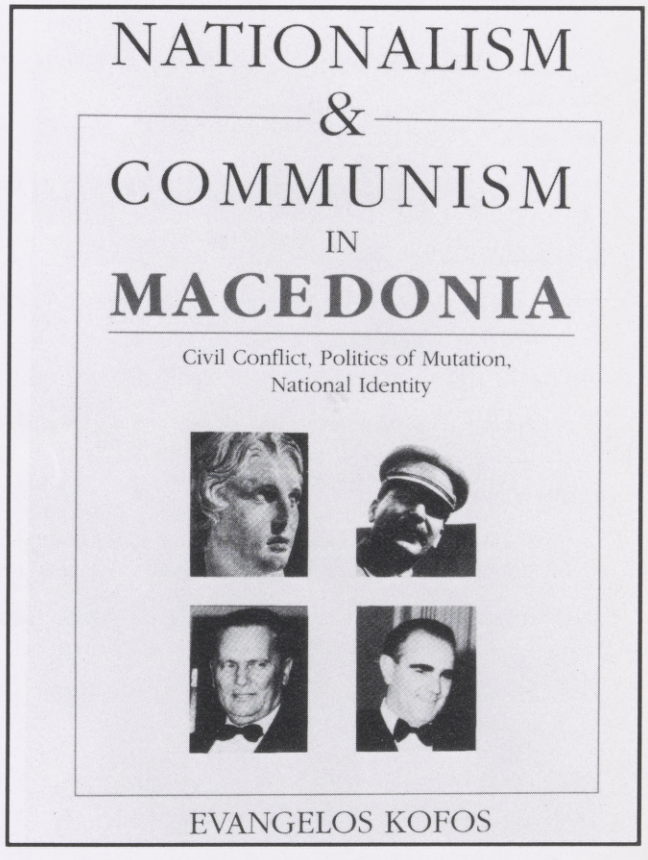
This volume is a reprint of a book published in 1964 by the Institute for Balkan Studies in Thessaloniki, Greece. Dr. Kofos's approach to a complex subject has withstood the test of time and provides valuable historical background for understanding the re-emergence of the Macedonian problem as the present crisis in the Balkans unfolds.

To conduct research for his book, the author was given access to the archives of the Greek Ministry of Foreign Affairs for the period 1940-1950. The information he collected at the ministry is particularly valuable since its archives for this decade were not generally open to researchers at the time, a situation which persists to this day.

This volume also includes three essays on the Macedonian question which were published in the late 1980s. Their inclusion in the volume, in the appendices, provides the reader with an analysis of the evolution of this issue over the last three decades.

Dr. Kofos is a native of Edessa in Macedonia, Greece, and has been involved with the history and politics of the Balkans since his graduate studies in the late 1950s. He has been Special Counsellor on Balkan Affairs at the Greek Foreign Ministry for many years.

*Dr. Evangelos Kofos speaking at a reception in New York marking the publication of his book.*




**CONTENTS**

Chapter Titles

The Struggle for Ottoman-Held Macedonia; Wars for Macedonia; The Inter-War Years; The Years of Preparation; War and Occupation in Macedonia: The Policies of the National Governments; War and Occupation in Macedonia: The Role of the Communist Parties; From Liberation Through the Tito-Cominform Split; The Decline of the Controversy.

Appendices

The Impact of the Macedonian Question on Civil Conflict in Greece (1943-1949); The Macedonian Question: The Politics of Mutation and National Heritage; National Identity in Nineteenth- and Twentieth-Century Macedonia.

## FORTHCOMING BOOKS IN 1993

By the fall of 1993, the following new books will have been published under the auspices of the Vryonis Center:

### Hellenism: Ancient, Mediaeval, Modern Series

***Christian Hellenism: Essays and Studies in Continuity and Change***

Demetrios J. Constantelos

***Constantine XI Dragaš Palaeologus: A Biography of the Last Greek Emperor***

Marios Philippides

***Graeco-Africana: Studies in the History of Greek Relations with Egypt and Nubia***

Stanley Burstein

***Graecoturcica: Collected Studies on the Interaction Between the Greek World and the Turks***

Speros Vryonis, Jr.

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*Entrance of Pope Sylvester into Rome. Fresco. Oratory of St. Sylvester in the Church of the SS. Quattro Coronati, Rome, 1246. Emperor Constantine is leading the pope's horse. Illustration from Speros Vryonis, Jr., ed.,* Byzantine Studies: Essays on the Slavic World and the Eleventh Century.

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*(continued from page 16)*

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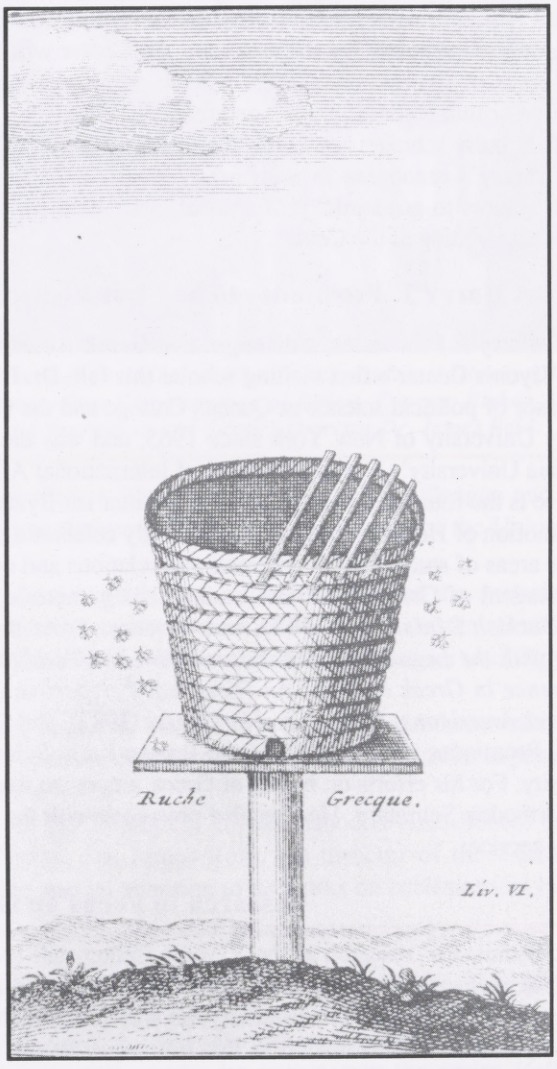


*A seventeenth-century illustration of a Greek beehive. From Traian Stoianovich,* Between East and West: The Balkan and Mediterranean Worlds, Volume 1, Economies and Societies: Land, Lords, States, and Middlemen, *1992.*

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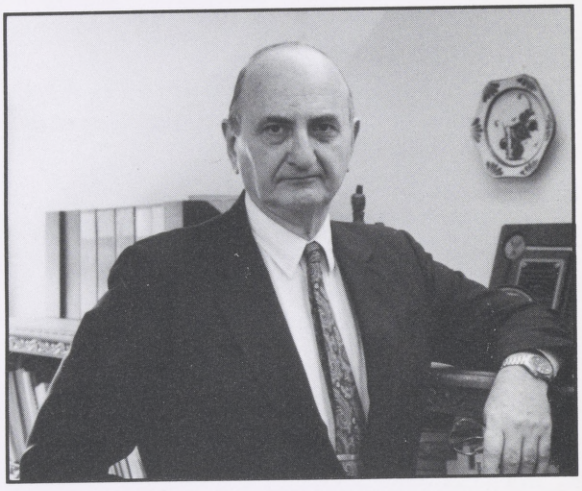
# VISITING SCHOLARS PROGRAM

In the fall of 1993, a program will be initiated which brings academics from the United States and other countries to the Vryonis Center to carry out extended research, using the resources of the Tsakopoulos Hellenic Library. In selecting the scholars for the program, the Center will include academics whose areas of interest encompass a wide range of historical periods and disciplines within Hellenic studies and related fields.

While these scholars are at the Center, they will assist in the expansion of the library's resources in their areas of specialization. They will also present lectures to academic, professional, and community groups on topics they are researching at the Center.



*Dr. Harry J. Psomiades*

### Dr. Harry J. Psomiades to be First Visiting Scholar

Dr. Harry J. Psomiades, a distinguished Greek-American academic, will be the Vryonis Center's first visiting scholar this fall. Dr. Psomiades has been a professor of political science at Queens College and the Graduate School of the City University of New York since 1965, and was the associate dean of Columbia University's Graduate School of International Affairs from 1959 to 1965. He is the founder and director of the Center for Byzantine and Modern Greek Studies, at Queens College, which is dedicated to the promotion of Hellenic studies. It is currently celebrating its twentieth anniversary.

His areas of study include international relations and comparative politics, particularly in the Balkans and the Middle East. He is also a student of Greek-American studies. His numerous publications include *The Eastern Question: The Last Phase, A Study in Greek-Turkish Diplomacy* (1968), and "Greece: From the Colonels' Rule to Democracy" in *From Dictatorship to Democracy: Coping with the Legacies of Authoritarianism and Totalitarianism* (1982). In addition, he has co-authored and/or co-edited *Foreign Interference in Greek Politics: An Historical Perspective* (1976), *The Greek American Community in Transition* (1982), *Education and Greek Americans: Process and Prospects* (1987), and *Greece, the New Europe, and the Changing International Order* (1993).

Dr. Psomiades is a graduate of the Boston Latin School and received his Ph.D. in public law and government from Columbia University. For his efforts on behalf of Greek letters, he was awarded an honorary Doctor of Letters degree by Hellenic College/Holy Cross Orthodox Seminary. He was also presented with the Legion of Merit by the U.S. Department of Defense for his distinguished military service.

### Research to Focus on Greek-Turkish Population Exchange

Dr. Psomiades' research at the Vryonis Center will focus primarily on the Greek-Turkish Compulsory Population Exchange of 1923. This exchange was a consequence of the Greek-Turkish war of 1919-1922. In addressing the reasons for the exchange and why it was compulsory rather than voluntary, he will examine the role played by Greece, Turkey and the League of Nations in the matter. A primary source of information in this investigation will be the "Nansen Papers." Dr. Fridtjof Nansen, for whom the papers were named, was the League's Secretary General for Refugees at the time of the exchange and was the organization's chief investigator of the refugee problem.

In examining the general question of compulsory versus voluntary population exchanges, Dr. Psomiades is seeking to determine whether Greece and Turkey may have had other choices in dealing with the population issue, and he will investigate the extent to which the League of Nations encouraged the compulsory outcome. He will deal with this question—which today would be called "ethnic cleansing"—within the framework of earlier population exchanges between Greece, Turkey, and Bulgaria during the Balkan Wars of 1912-1913 and during World War I, and within the context of the Turkish government's policy toward ethnic and religious minorities from 1908 to 1922. He will also examine the manner, often inhuman, in which the exchanges were carried out. Dr. Psomiades believes that his study may produce lessons which will be of major significance to the international community in dealing with current problems of ethnic conflict and their resolution, particularly in the Balkans.

A related interest of Dr. Psomiades is the plight of the Pontian Greeks, who lived for 50 generations in what is today the northeastern corner of Turkey, and their final expulsion from Anatolia as a result of the compulsory population exchange. He is further concerned with the conditions under which the Greeks of the former Soviet Union, numbering more than 500,000, are living. Most of them are Pontian Greeks.

At the Vryonis Center, Dr. Psomiades will also continue his research on the changing nature of relations between the Greek state and the Greek diaspora, especially in the English-speaking world. In his research, he will explore the future of the Greek-American community in light of the assimilation process, the global revolution in communications and transportation, and the growing role of ethnic and cultural groups in the foreign and domestic affairs of the United States.

## VISITORS TO THE CENTER

Professor Christos Yiannaras and Mrs. Yiannaras visited the Vryonis Center on March 4, 1993, during a nationwide lecture tour. Dr. Yiannaras is a professor of philosophy at Panteion University in Athens. He is a renowned teacher and author whose area of study is the Greek culture and identity, Greek Orthodoxy, and Greece's interaction with the Western world both culturally and ideologically.

During his visit, Dr. Yiannaras met with the Center's director, Dr. Christos P. Ioannides, and members of the Center's Board of Trustees, Senator Nicholas Petris, Professor Stylianos V. Spyridakis, and Angelo Tsakopoulos. The group discussed the status of Greek letters in the United States and the ways in which the work of contemporary Greek scholars and authors can be disseminated in this country. Dr. Yiannaras is the author of numerous books including *Finis Graeciae* and *Orthodoxia kai Dyse ste Neotere Hellada* (Orthodoxy and the West in Modern Greece).

*From left to right, in the Tsakopoulos Hellenic Library: Metropolitan Chrysostomos of Kition, Cyprus; Bishop Anthony of San Francisco; and Library Director Dr. James Reid.*

On March 11, 1993, Professor Stanley Burstein, a distinguished historian of ancient Greece and Egypt, visited the Vryonis Center. He was the guest of his colleague and former classmate at UCLA, Professor Spyridakis, who is now a historian of ancient Greece and Rome on the faculty of the University of California, Davis.

Dr. Burstein teaches ancient history at California State University, Los Angeles, and is the president of the Association of Ancient Historians (AAH), a national organization. He has written extensively on the ancient Greek world and its relations with Egypt. This summer, Dr. Burstein's book entitled *Graeco-Africana: Studies in the History of Greek Relations with Egypt and Nubia* will be published under the auspices of the Vryonis Center.

Dr. Burstein lived in Greece in 1976 and 1977 and is still a frequent visitor to the country, where he conducts research and takes part in conferences. Recently, the Greek press quoted him widely when he proposed that the Greek classics, especially the works of Thucydides, should be part of the curriculum of American public schools.

Last fall, the Center was also visited by Bishop Anthony, Diocese of San Francisco, Greek Orthodox Archdiocese of North and South America, and by Metropolitan Chrysostomos of Kition, Cyprus. Dr. James Reid, the director of the Tsakopoulos Hellenic Library, gave the distinguished guests a tour of the library, paying special attention to its works on ecclesiastical history.

## A NOTE FROM THE DIRECTOR

*(continued from page 1)*

For over five decades, Professor Vlavianos has left a lasting imprint on the political, cultural, and social life of the Greek-American community. As a consequence, his collection will provide a very valuable source of information for academics as well as for the younger generation of Greek Americans.

The Center's cultural outreach program has been expanded primarily through conferences. Since the fall of 1989, eleven have been organized or co-sponsored by the Center. They have taken place in California, Washington, D.C., Greece, and Australia. These conferences have maintained high academic standards and have been international in scope. The course of Hellenism across the centuries and across continents has been examined by scholars, journalists, artists, and politicians during the conferences. From September 23-28, 1993, the Center is planning a symposium in Halkidiki, Greece, to examine the subject of Orthodoxy in a post-communist world.

This year, the Vryonis Center is planning the publication of 11 more titles under its auspices in the series *Hellenism: Ancient, Mediaeval, Modern*, and *Subsidia Balcanica, Islamica, et Turcica*. Since 1991, a total of 12 books have been published under the Center's auspices, eight in the first series and four in the second series. The publisher is Aristide D. Caratzas of New Rochelle, New York.

In the fall of 1993, the Vryonis Center will be initiating its Visiting Scholars Program. The first visiting scholar will be Professor Harry J. Psomiades, director of the Center for Byzantine and Modern Greek Studies, Queens College, City University of New York. The Vryonis Center is proud that such a distinguished academic and prominent Greek American will be its first visiting scholar.

The Vryonis Center is on its way to becoming not only a depository of knowledge regarding Hellenism, but a center of vigorous intellectual life, as well.

C.P. Ioannides, Director

# ARTIST INSPIRED BY ANCIENT GREEK ART

## INTERVIEW WITH MEHRI YAZDANI

The art of Mehri Yazdani has evolved out of her appreciation for the ancient art of Greece, Persia, and Egypt. The semi-abstract images of her paintings give new form to ancient motifs, creating a unique style which captures the spirit of these early civilizations. Her interpretation of horses, chariots, charioteers, footsoldiers, and giftbearers paying tribute to their rulers comes alive through her use of vibrant colors in acrylic and oil. Many of her paintings have the texture of ancient frescoes.

Ms. Yazdani grew up in Iran where her introduction to the sculpted relief of the palace of the Persian kings Darius I and Xerxes (about 510-460 B.C.) at Persepolis played a major role in awakening her artistic talent. She lived in Tehran until she moved to the United States in 1971. She now lives in Sacramento.

The artist began painting professionally in the mid-1970s. In addition to exhibiting her work in Greece and Germany, she has shown her paintings in Pennsylvania, New Jersey, and California.

The archaic Greek art of the seventh and sixth centuries B.C. has had a significant influence on the development of her work. A turning point in her admiration for the compositions of this period came when she spent a year in Greece from 1990 to 1991. Although, she lived in Rethymnon, Crete, most of the year, she was able to visit archaeological sites and museums throughout the country to see the art which had inspired her since her teens.

The artist holds a B.A. in English literature from Tehran University and an M.A. in Persian literature from the University of California, Los Angeles. In addition, she has a degree in fine arts from the Pennsylvania Academy of Fine Arts in Philadelphia.

She has been the recipient of many awards in Pennsylvania, including the Governor's Award for outstanding accomplishment in the fine arts, the William Emlen Cresson Scholarship for a three-month period of study in Europe, the Binney and Smith Fine Arts Award given by the Allentown Art Museum, the Benjamin West Prize for technical excellence, and the Liquitex Fine Arts Award for outstanding quality and originality in aesthetic direction, technique, and use of media.

*Mehri Yazdani in her Sacramento studio. The painting in the background is "Solitude IV," mixed media, 52 in. x 48 in., 1989, which was inspired by Persian miniatures.*

In the following interview with Newsletter Editor Susan M. Spencer, Mehri Yazdani talks about her art and the experiences she has had which have influenced her style of painting. The interview was conducted within the context of an exhibition of the artist's work at the Showplace East Atrium in Rocklin, California, February 19-27, 1993.

*South frieze of the Siphnian Treasure House, Delphi Museum, c. 525 B.C.*

**Which pieces of archaic Greek art have had the most influence on your work?**

I have been inspired immensely by the sculpted frieze of the Siphnian Treasure House at Delphi, dating to about 525 B.C., with its horses, chariots, charioteers, and hoplites or foot soldiers. My painting had been influenced by the forms in this frieze before I went to Delphi for the first time in 1990. However, before I actually saw the frieze, I thought the images in it were enormous because they were so majestic. Their simplicity and solidity impressed me.

When I arrived at Delphi, it was astonishing to see that most of the forms in the frieze were less than 36 inches in length. Any of them could have been the inspiration for a new painting. Even though there was a minimum of detail in the sculpture, the forms were alive and the presence of every individual image was very

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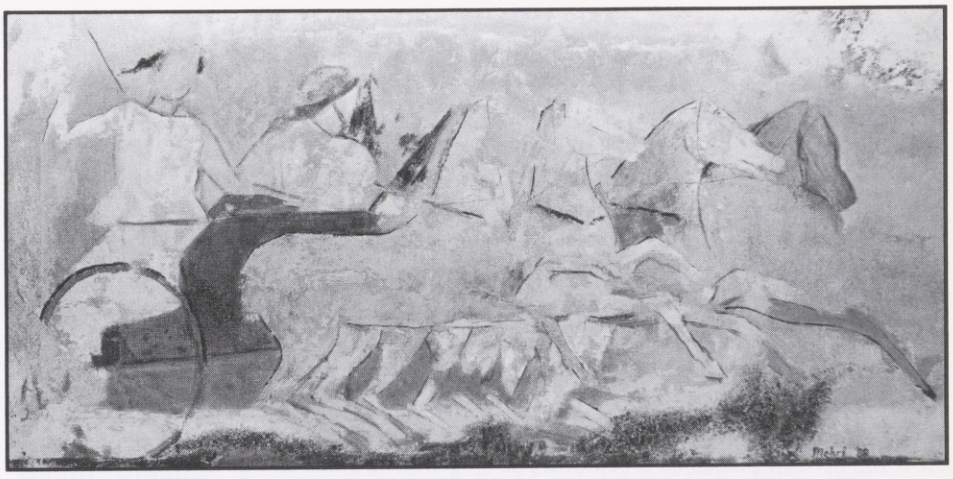
strong. I felt their spirit. The experience was similar to listening to a beautiful piece of music.

**Why does most of your inspiration from Greek art come from the archaic period rather than the classical period?**

Archaic art has a grandeur about it that expresses the feeling of strength I want to show on canvas. In this type of art, the lines are simple and the shapes are straightforward. When I paint in this fashion, I have to give soul to a simple line drawing. It is necessary to control the movement of my arm because one movement can create a whole form through the sharpness of the line. This technique incorporates the actual body movement of the artist into the drawing. It is like calligraphy. A good calligrapher knows how to give shape to letters with one movement of the hand.

In archaic art, the position of the body complements the position and expression of the face. The continuous line running from the body to the head gives the figure the tension and strength that supports it. The expressions of the people in archaic art are captivating. They take the viewer on a journey through their soul.

*"Stallions, No. 2," mixed media, 68 in. x 62 in., 1992.*



*"The Race II," mixed media, 24 in. x 54 in., 1988.*

The features of archaic Greek art closely resemble the solidity and flow of ancient Persian and Egyptian art. In all three genres, an invisible triangle holding up the shoulders of a figure comes to a point at the waist.

Classical forms are expressive in a different way and I have been inspired by them. But their refined features require the rendering of more details in the anatomy and clothing. This stops the flow of my body movement as I paint. When I work in the classical style, I become involved in capturing the exactness of the detail rather than interpreting the spirit of the form.

**How old were you when you first saw the relief of the palace of the Persian kings at Persepolis, and how has it influenced your work?**

One of the most important turning points of my life was seeing this relief when I was about 15 years old and inexperienced in art. I felt moved by it, but I was unable to express the intensity of my feelings.

Time had left its mark on some forms in the relief, but those forms were beautiful to me. The parts that were missing were still there to my eye, and I envisioned a new shape in their place which was a type of abstraction. I would show my mother and sisters an area in which the relief had disappeared and, with a gesture of my hand, I would connect it with the areas which were still well preserved.

It was the figures in the relief at Persepolis that gave me the idea of painting the giftbearers which are depicted in my work referred to as "Booty." At Persepolis, the huge relief of these giftbearers, who are paying tribute to the king, lines the monumental staircase of the ancient palace. As a teenager, I felt very small in front of these figures and I was amazed that these shapes could emerge from stone walls.

**What other historical sites in Iran that you visited as a child affected the direction of your art style?**

The old wall paintings I saw in Isfahan for the first time when I was about 15 years old have played an important role in my style of painting. The ones I remember the most clearly were in an old church in Julfa, the Armenian section of the city, and in Chihil Sutun, a seventeenth-century imperial palace from the Safavid period which had frescoes of seated musicians entertaining the shah. I remember

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# INTERVIEW WITH ARTIST MEHRI YAZDANI

*(continued from page 21)*

looking at some of the areas of these wall paintings that were damaged and thinking that they were very beautiful. I actually liked those areas better than the undamaged portions.

That's where the concept of time comes into my paintings. Time is very important in my work because I look at it as an element that is not destructive. Just as I did as a teenager in Iran, I still view the broken pieces of a sculpture in which shapes are missing or a wall painting where the color has worn off as a composition that I can build on to make something constructive. When I look at these broken or worn areas, I see a different beauty in them. I see a new form there which I add to the form that existed thousands of years ago. That is why I connect ancient art to my art today.

My early appreciation for old frescoes with peeling paint has influenced the texture of my paintings. The irregular surface of my work, which resembles these frescoes, has become another aspect of my painting that makes a statement about time. By communicating the idea of a worn surface through my texture, I am conveying the idea that such a surface is worth looking at. There is a duality in my paintings—the new and the old—and the two elements play against each other.

**When did you begin painting?**

I was around art at a very early age. My older sisters were always painting, and they taught me how to paint when I was about nine years old.

In high school, I was very interested in being a physician because I loved drawing all the internal organs of the human body in my biology class. By the time I received my high school diploma, I thought I could understand the internal functions of the body quite well.

During my formative painting years in Iran, I drew from plaster casts of Greek sculpture, such as the classical discus thrower, torsos, and horses, which were made available in the university art studios.

*"The Race," mixed media, 72 in. x 60 in., 1988.*

**How did your love for literature develop?**

I was introduced to literature when I was a child because my older sister was studying poetry and would read me lines from the poetry of Hafez—a medieval, mystical Persian poet—from a book of his collected works that she always carried with her.

In addition, my mother used proverbs and poetry to train us. If we did something wrong, she never scolded us. Instead, she gave us a proverb or line of poetry from medieval Persian literature which conveyed a message about our behavior. Then she asked us to try to understand it and discuss it with her. When I couldn't understand the quotation, I would ask my sister what it meant. The messages in this literature gave me a sense of being responsible for my own actions. The quotations sounded like songs, so, even if I did not do anything wrong, I would ask my mother to recite excerpts from this literature.

*(continued on page 23)*

*"Booty VIII," mixed media, 72 in. x 40 in., 1988.*

*"Booty VII," mixed media, 72 in. x 66 in., 1988.*

*(continued from page 22)*

**How has your interest in literature complemented your painting?**

Painting and literature are one for me. Literature gives me inspiration for themes and forms in my paintings and also affects my whole approach to the canvas. I often meditate in front of the canvas for hours. All of a sudden I get up to put one inch of paint on it. Then, I continue studying it some more. I think my background in literature has given me this approach to painting.

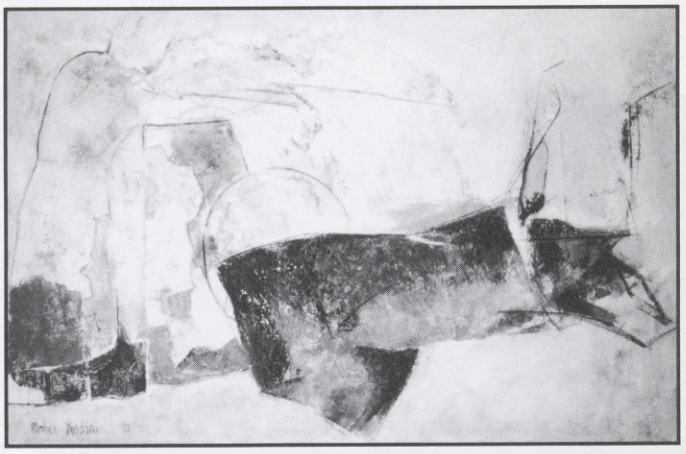
**How did you react to living in Greece?**

Living in Greece started a new chapter in my life, but the experience was a complement to the experiences I had growing up in Iran because the lifestyles of the two countries are very similar. I felt at home in Greece. I was able to experience the spirit of the country—to get to know the people, to feel the art. Learning the language was very important also because it brought me closer to feeling the essence of the country.

One of the most inspiring experiences I had on Crete was walking into different villages and talking to the people who lived there. Some of the images I remember were seeing an old man who had designed a beautiful cane from a tree branch, looking at an elderly woman in a black dress who was smiling with her teeth missing, and going into old houses where the paint was peeling off the walls. In the houses, I saw the small rooms where all the family pictures and other precious items were arranged on the tables. Once, an elderly woman showed me her home and all of the lace, flowers, and embroidery which she had used to decorate it with so much love.

I became acquainted with the women in Greece by joining a book club of 14 Greek women in Rethymnon. The group met once a week to discuss Greek books such as *Anafora ston Greco* (Report to Greco) by Nikos Kazantzakis. Through the group, I came to know how these women felt about life, what they wanted from life.

Every week, I also used to go to the *laike agora* (open produce market) where I learned a great deal about the people and saw how hard the women worked. From my studio window, I observed the women picking fruit in the fields to sell at the market.



*"Charioteer, No. 4," mixed media, 32 in. x 50 in., 1992.*

**How did the experience of living on Crete for a year affect your painting?**

I had never painted boats before I lived on Crete. But since the north side of my studio faced the sea, I saw boats coming in and out of the harbor every day, and I also saw them when I walked to town. In addition, I studied the depiction of boats on the ancient vases in the Herakleion Museum and other museums. However, I did not begin painting boats when I first arrived on Crete. I was there for a year before I painted a boat. I had to internalize the idea first and then, at some point, I was ready.

*(continued on page 24)*

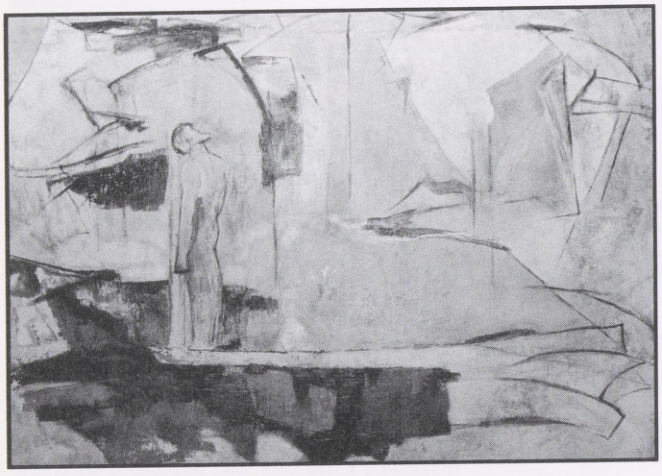
## MS. YAZDANI DONATES PROCEEDS FROM AUCTION OF HER WORK TO VRYONIS CENTER

At the opening of an exhibit of her work at the Showplace East Atrium in Rocklin, California, February 19-27, 1993, Ms. Yazdani held a silent auction of two of her paintings with Greek themes to benefit the Vryonis Center. The paintings were "Study for Storm" and "Charioteer, No. 5."

The Center extends its thanks to Ms. Yazdani for this very generous gift.

*"Charioteer, No. 5," acrylic, 15 in. x 22 in., 1993.*

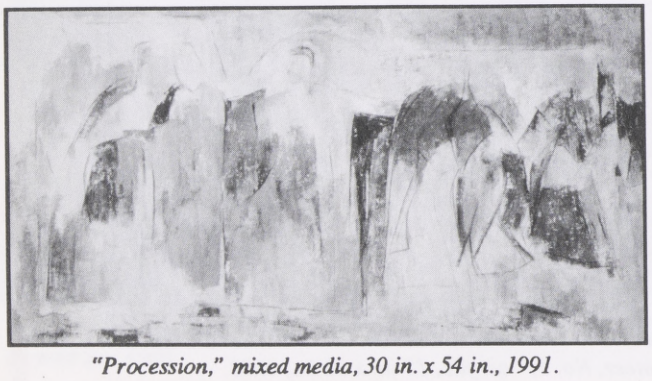
# INTERVIEW WITH ARTIST MEHRI YAZDANI



*"Odysseus," mixed media, 48 in. x 68 in., 1992.*

*(continued from page 23)*

Finally, my inspiration was the poem "Ithake," by the Greek poet Cavafy, which I was studying in my Greek class. I had never read any Greek literature before I read "Ithake" and it was a beautiful introduction to Greek poetry. To me, boats symbolize a journey through life and that poem explained it so well. When I read it, the language was dancing in front of my eyes. The inspiration it gave me was very similar to what I experienced when I looked at the archaic frieze at Delphi. The poem made me ready to express my reaction to the images I had seen in the museums and the boats I had seen every day in the harbor. So I painted a boat which I called "Ithake." Although I envisioned it to be an ancient boat, it is a combination of all the experiences I had living by the sea on Crete.



*"Procession," mixed media, 30 in. x 54 in., 1991.*

This poem also led me to paint a figure of Odysseus tied up in his boat to prevent him from being tempted by the songs of the Sirens. In this painting, I wanted to create the contrast between the tension of the figure and the movement of the flowing lines around it which communicate the melodic sounds of the Sirens' voices.

Getting to know the women in Greece also had a definite effect on my painting. Usually, when I paint people, it is not clear whether they are men or women. It is up to the person viewing the painting to decide. But in Crete, for the first time, I painted a figure which is more like a woman in a painting called "Procession."

When I began the painting, I wasn't thinking about depicting either women or men in any particular style. I just started painting. As I was working, I realized that a woman was appearing in the center of the canvas, a figure with her arms open who was walking through a doorway, so I started to develop the figure more and more. As I continued, figures appeared on both sides of the woman, and the composition began to take on a Byzantine look which was probably influenced by the wall paintings I had admired so much in Greek churches. The people around the central figure began forming a procession which was no doubt inspired by the processions which take place at Easter in the villages throughout Greece. The central figure did not seem to be grounded. It was being lifted up and had a lightness to it. When I finished the painting, I decided that it would be the last one I did before leaving Greece, and I dedicated it to the women of the country.

**Do your paintings make a statement about history or culture, or do you feel that they are created purely to be an aesthetic experience for the viewer?**

I choose historical motifs purely for their beauty and form, not for any underlying statement. However, I think every artist should be a product of his or her time, so, if my work can communicate something about contemporary life, the process should be subconscious. If it becomes conscious, the aesthetic value of the art is destroyed.

My art is eclectic. I might be inspired by another painting, a fresco, a piece of sculpture, or a poem, but even a shape on the asphalt can be very inspiring to me.

Many people ask how long it takes me to create a painting. It takes a lifetime because all the experiences I have had come together when I am painting. Finally, when the time is right, I am ready to put them on canvas.

## UPCOMING EXHIBITS OF PAINTINGS BY MEHRI YAZDANI

In September 1993, Ms. Yazdani will have a two-week solo exhibition in the gallery of the city hall in Senden-Aufheim, Germany, near the town of Ulm.

From December 3 to December 24, 1993, her new work will be exhibited in a one-person show at the Mangel Gallery in Philadelphia, Pennsylvania. The gallery, which currently represents the artist, is at 1714 Rittenhouse Square.

## ART WITH GREEK THEMES ON EXHIBIT AT CROCKER ART MUSEUM

In June, the Crocker Art Museum in Sacramento will host two exhibitions of works whose creators have been inspired by their experiences in Greece:

### GREGORY KONDOS: A RETROSPECTIVE

**June 11 through August 8, 1993**
Herold Gallery, Crocker Art Museum
Reception for the artist: Thursday, June 10, 5:30-8:00 p.m., with signing of the exhibit catalogue by the artist from 5:30-6:30 p.m.
Open to the public.

A collection of 53 oil paintings, drawings, watercolors, lithographs, and monotypes by Greek-American artist Gregory Kondos will be on view in this exhibit.

The artist's early views of Greece are part of the show which focuses primarily on landscapes. Other regions represented in his art are France and northern California, including Napa Valley and the Monterey coastline.

Since the exhibit spans this Sacramento artist's career from 1959 to the present, visitors will have the opportunity to follow the development of his art from the early pieces which were influenced by the abstract expressionist movement to the more expressionist work of recent years.

A reception to mark the opening of the exhibit will be held at the museum on Thursday, June 10, from 5:30 to 8:00 p.m. During the first hour of the reception, Mr. Kondos will be signing a full-color catalogue, available at the museum, documenting the exhibition and the artist's career.

An exhibition tour and riverboat trip with the artist is also planned for Thursday, June 17. During the trip, Mr. Kondos will point out scenes which have inspired his paintings of the Sacramento-San Joaquin River Delta.

This is Mr. Kondos's first retrospective exhibit. "An exhibit of one's work collectively from the beginning to the present is something an artist looks for in a lifetime," Mr. Kondos said. "It is a voyage into one's work, a kind of time-tunnel from the past to the present," he said.

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*Painting by Gregory Kondos, "Byzantine Church," oil on canvas, 61 in. x 61 in., 1975. Lent by Mrs. Arthur Benning, Pebble Beach, California.*

*The Crocker Art Museum is located at the corner of 3rd and O Streets in downtown Sacramento. The museum is open Wednesday through Sunday, 10:00 a.m. to 5:00 p.m., except Thursday when it closes at 9:00 p.m. The museum is closed Monday, Tuesday, and major holidays. For more information, please call (916) 264-5423.*

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## STONES OF MANI: PHOTOGRAPHS BY MARY SWISHER

**June 18 through August l, 1993**
Library Gallery, Crocker Art Museum
Reception for the artist: Thursday, July 29, 5:00-7:00 p.m.
Open to the public.

The 19 black and white photographs in this exhibit by Sacramento photographer Mary Swisher were taken between 1984 and 1992 in the Mani region of the southern Peloponnese.

They include views of the villages of Areopoli, Krielianika, Lagada, Charia, Maratheos, Tsopakas, Erimos, Gardenitsa, and Mezapos. Some of the earlier work was exhibited at the Vryonis Center in the fall of 1991.

"Packing my camera gear on a donkey, I set out to explore the countryside on unused stone roads that some accredit to the Romans," Ms. Swisher said. Chronicling her wanderings through the area, the photographer's work illustrates the close interrelationship between the architecture and the land of Mani, a stark and barren terrain characterized by stone. This stone is used for the most basic purposes—churches, houses, fences, paths and roads, olive presses, grindstones, and water basins for animals. "Light reflecting from sea and stone is the essence of the Mani region," Ms. Swisher said.

The subjects of the photos include village churches, houses, grindstones, and threshing rings. Some of Ms. Swisher's newest work is a study of the people in the villages—families, the blacksmith, and the baker.

Ms. Swisher's impression of Mani in 1984 when she began her study of the region was that the smaller villages were "frozen in time" with poor roads and no electricity or water. In 1992, she said, there was an abrupt change as modern conveniences were being brought to even the most remote village.

"Old ways are slipping away in Mani," the photographer said. "The blacksmith no longer uses his forge. There is only one bakery with a brick oven in Areopoli, and the traditional *kafeneion* in the village caters to those over 65 years old."

A reception for the artist will be held toward the end of the exhibit on Thursday, July 29, from 5:00 to 7:00 p.m.

Mary Swisher 1990

*Demetra, owner of a* kafeneion *in the village of Areopoli, unwraps her crocheting yarn.*

Mary Swisher 1989

*Nineteenth-century Greek towers in the village of Krielianika.*

# GREEK INFLUENCE ON EUROPE AND THE EAST

Last November, the Vryonis Center held an afternoon conference entitled "Greek Influence on Europe and the East from the Seventeenth to the Nineteenth Century" at California State University, Sacramento.

The conference was opened by Dr. Stylianos V. Spyridakis, professor of ancient history at the University of California, Davis, who also was the moderator of the event. In his opening statements, Dr. Spyridakis said that the aesthetic, intellectual, moral, and social ideals of the West sprang directly from Hellenic roots. Indeed, every advance in Western civilization has been dependent in some measure on Greek philosophy, scientific methodology, and political organization, he said.

Dr. Spyridakis quoted English philosopher and economist John Stuart Mill (1806-1873), who wrote in *The Dissertations* that Greece was "the acknowledged birthland of the intellectual life of the modern world."

The following is an overview of the papers presented by the four speakers at the conference.

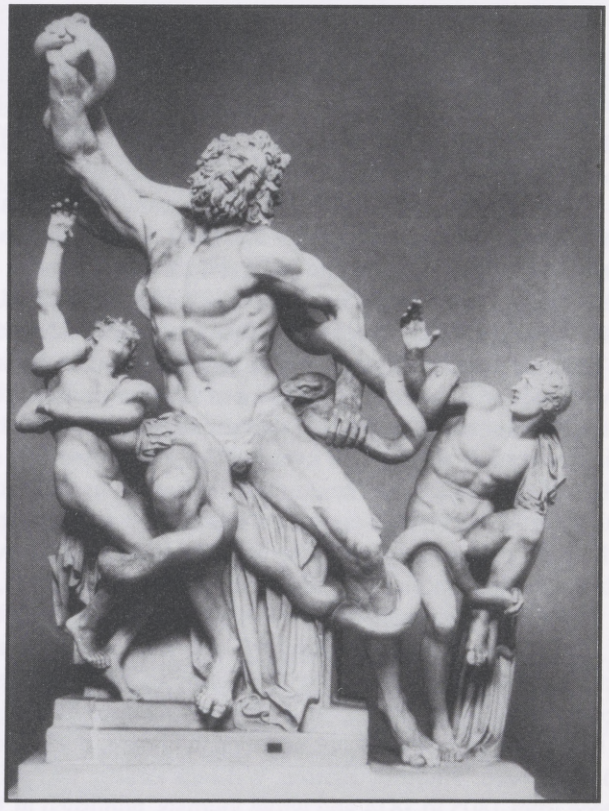
## *The Rediscovery of Greek Art in the Eighteenth and Nineteenth Centuries*

Dr. John Anderson
Professor of Classical Archaeology, University of California, Berkeley

The discovery of the marble sculpture "Laocoon and his Sons" on the Esquiline Hill in Rome in 1506 played a major role in the art of the Renaissance, according to Dr. John Anderson. The Roman writer Pliny the Elder, 23-79 A.D., considered the sculpture to be the greatest of all masterpieces, an opinion shared by Michelangelo.

Pliny stated that the work was sculpted by the Greek artists Hegesander, Athenodorus, and Polydorus of Rhodes. But, although it is Greek, it does not represent the art of classical Greece as we know it today, and to some scholars it has seemed to reflect a Roman rather than a Greek spirit, Dr. Anderson said. The difficulty of determining where it belongs in the canon of ancient art is illustrated by the disagreement as to its date. The American art historians Drs. Gisela Richter and Margaret Bieber, who made very important contributions to the understanding of ancient art in the second and third quarters of this century, dated the sculpture to 50 B.C. and the second century B.C., respectively.

The sculpture established the criterion by which the great German critics of the age of the Enlightenment, Gotthold Lessing and Johann Joachim Winckelmann, formed their opinions on art. Lessing believed that the Greek sculptors who created "Laocoon and His Sons" were inspired by the Roman poet Virgil. If he is correct, the work must be placed after the publication of Virgil's *Aeneid* in 17 B.C., Dr. Anderson stated. The American scholar Peter von Blankenhagen has advanced the theory that Hegesander and his colleagues modified an older traditional scheme, in which only one son was represented, in order to conform to Virgil's story. This suggestion, though supported by Dr. Martin Robertson in his major work *The History of Greek Art*, has not generally been endorsed. Dr. Anderson said he leaned toward the theory that much of the art of the early Roman Empire, such as the scenes from the Odyssey now in the Vatican, was a direct continuation of the Greek art of the Hellenistic age.



*The marble sculpture "Laocoon and his Sons" found in Rome in 1506. It has been dated to both 50 B.C. and 200 B.C. by art historians.*

The speaker noted that the Flemish painter Rubens (1577-1640) used the Greek composition of the Three Graces, which he knew through Roman copies, as the direct source for his own portrayal of the same subject. Elements of Rubens' painting of the Battle of the Greeks and Amazons, now in Munich, are clearly derived from marble sarcophagi dating to the second century A.D., Dr. Anderson said. He noted, however, that it is unclear whether these sarcophagi are to be thought of as Greek or Roman.

By the late seventeenth century, the curtain that the Turkish occupation had drawn over Greece was beginning to be lifted and

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# GREEK INFLUENCE ON EUROPE AND THE EAST

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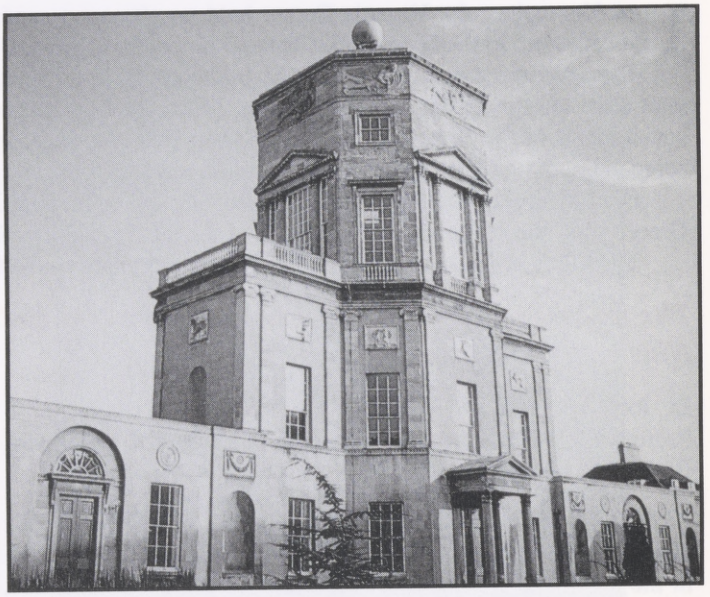
more Europeans began visiting the country. The drawings of the Parthenon sculptures, made in 1674 by Jacques Carrey who was a French artist employed by the French Ambassador to the Sublime Porte, are today of great value to scholars. They record the condition of the sculptures on the eve of the explosion of 1687 which resulted from the lobbing of a Venetian mortal shell into the Parthenon, used as a powder magazine by the Turks. These drawings did not have much immediate impact on Europe, however. It is with the publication of the first volume of *Antiquities of Athens* by the British writers James Stuart and Nicholas Revett in 1762 that the Greek Revival in the architecture and sculpture of Western Europe actually began, Dr. Anderson said. By 1815, when the last volume in the series appeared, the Grecian influence extended even to women's fashions.

The Greek Revival is evident, for example, in architect James Wyatt's decision to perch a facsimile of the Tower of the Winds, located in Athens and believed to date from the first century B.C., on top of Oxford's Radcliffe Observatory in 1772. In an engraving, which dates to 1820 and is in the possession of Dr. Anderson, the anonymous artist has placed a Greek temple in his depiction of a scene of the town of Edinburgh. In addition, there is a sandstone colonnade in Edinburgh, dating to 1815, which represents all that was ever built of a proposed full-scale replica of the Parthenon. The city was referred to as the "Athens of the North" by various eighteenth-century Scots intellectuals, such as the philosopher and historian David Hume, the novelist Tobias George Smollet, the historian William Robertson, and the writer James Boswell.

The Greek cause of casting off the yoke of the Turkish occupation was very much on the minds of post-Napoleonic Europe. In 1809 and 1810, Lord Byron, who eventually fought in the Greek war of independence and died in Greece, made his first trip to Greece. Another Briton, William Leake, travelled in Greece from 1805 to 1814 and wrote journals, published in 1820, which are still the foundation of Greek topographical studies.

Dr. Anderson's conclusion was that the Greek Revival and the "Age of Byron" did not "rediscover" the restraint—the mastery of the intellect over the passions—which Plato preached and which is to many people today the great message of the art of classical Greece.



*The design of Oxford's Radcliffe Observatory, built by architect James Wyatt in 1772, was inspired by the Tower of the Winds in Athens, believed to date from the first century B.C.*

## *Hellenism as a Catalyst in German Culture*

Dr. Manfred Fleischer
Professor Emeritus of History, University of California, Davis.

Hellenism liberated the German spirit and was the initial spark for the formation of modern German culture which then provided its own "substance" or content, according to Dr. Manfred Fleischer.

An important example of this phenomenon is the process by which German opera came into its own, Dr. Fleischer said. In 1627, the first German opera, "Daphne," was composed in Dresden by Heinrich Schütz. The libretto was by Martin Opitz. It followed the tradition of the first opera ever composed which was performed in Florence in 1594. This opera, entitled "Dafne" by Italian composer Jacopo Peri with the libretto by Ottavio Rinuccini, was an attempt to revive Greek drama which had always been accompanied by music. Unfortunately, the music of these two operas has been lost.

Dr. Fleischer said that it was not until 1762 that another attempt was made to bring opera in line with Greek tragedy, as originally intended, when "Orfeo e Euridice" by German composer Christoph Willibald Gluck was staged in Vienna. It was followed by his "Alceste" in 1767, which followed the same tradition. Gluck's Italian librettist, Raniero da Calzabigi, stated that the composer's aim was "classical simplicity."

Nietzsche attributed the rebirth of Greek tragedy in music to Richard Wagner. In discussing German music, Nietzsche referred to the "solemnly wanton procession of Dionysian revellers, to whom we are indebted for German music." While composing the opera "The Ring of the Nibelungs," Wagner spent all morning working on his music. He then read Greek tragedies all afternoon, enabling him to maintain the same degree of energy and passion that he achieved while composing, Dr. Fleischer said.

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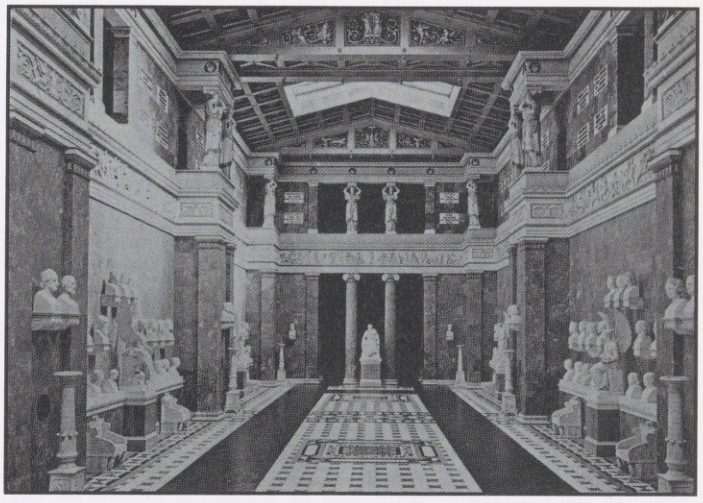
Dr. Fleischer noted that the works of the philosopher G.W.F. Hegel (1770-1831) were the last "footnote" to Plato. Quoting a line from the play "Iphigenia at Tauris," by Johann Wolfgang von Goethe (1749-1832), Dr. Fleischer said Goethe "sought the land of the Greeks with his soul." The speaker also discussed several other German men of letters whose achievements were deeply rooted in the ideals of Hellenism:

Conrad Celtis (1459-1508), the German arch-humanist who was the first German poet laureate, made the performance and attendance of plays accompanied by music a part of the lifestyle of the German academicians at the College of Poets and Mathematicians, a department of the University of Vienna.

Johann Joachim Winckelmann (1717-1768), the gatekeeper of the Greek Renaissance in Germany and the father of modern archaeology and comparative art history, reportedly tied blocks of wood to his feet before he went to sleep so they would wake him up when he moved, and he could then get up to study Greek. To find the "purest sources of art," Winckelmann said, it is necessary to travel to Athens. Winckelmann also noted that "from now on Dresden will become Athens for artists."

In 1907, playwright Gerhart Hauptmann (1862-1946) took a trip to Greece which played a pivotal role in his creative work and resulted in plays such as "The Bow of Odysseus" (1914), "Iphigenia in Delphi" (1941), and "Iphigenia in Aulis" (1943). In these works, Hauptmann viewed classical antiquity and the inhumanity of the twentieth century from a deeper prehistoric level.

*Participants in the conference "Greek Influence on Europe and the East from the Seventeenth to the Nineteenth Century." Seated, from left to right, Dr. David Traill, Professor of Classics, University of California, Davis; Dr. Christos P. Ioannides, Director, Vryonis Center; Dr. Stylianos V. Spyridakis, Professor of Ancient History, University of California, Davis; standing, from left to right, Dr. James Reid, Director, Tsakopoulos Hellenic Library, Vryonis Center; Dr. John Anderson, Professor of Classical Archaeology, University of California, Berkeley; and Dr. Manfred Fleischer, Professor Emeritus of History, University of California, Davis.*



*Interior of the Walhalla, a replica of the Parthenon built from 1830 to 1842 near Regensburg, Germany. It houses the busts of the artists, writers, musicians, and politicians who created German culture.*

With regard to the Greek influence on architecture in Germany, Dr. Fleischer cited the Walhalla, a replica of the Parthenon on the bank of the Danube River near Regensburg which was built from 1830 to 1842 by Leo von Klenze. This Doric edifice, which houses the busts of the "German pantheon"—the artists, writers, musicians, and politicians who created German culture—is, Dr. Fleischer said, a prime example of the concept of "Greek style, German content."

## *Schliemann and Stamatakis: Two Archaeologists Reconsidered*

Dr. David Traill
Professor of Classics, University of California, Davis.

The popular impression of the achievements of German archaeologist Heinrich Schliemann at Mycenae in 1876 has been that of a heroic idealist who excavated at a time when careful excavation techniques were unknown to the Greeks working with him on the site.

But, according to Dr. David Traill, this impression needs substantial revision on the basis of reports about the excavation by Panagiotis Stamatakis, an official representative of the Greek government who was appointed to supervise the work at Mycenae.

These largely unpublished reports, which began on August 16, 1876, indicate that it was Stamatakis's daily methodical accounts of the excavation, rather than Schliemann's impressionistic diary, that formed the essential record of what was uncovered at Mycenae, Dr. Traill said. In fact, he said, Schliemann must have drawn heavily on Stamatakis's work when writing *Mycenae*, his book about the excavation.

Stamatakis's meticulous recordkeeping reveals a concern for careful documentation of each stage of the excavation, slow and cautious methods of digging, and proper conservation of monuments. In his records, Stamatakis said that Schliemann had

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## GREEK INFLUENCE ON EUROPE AND THE EAST

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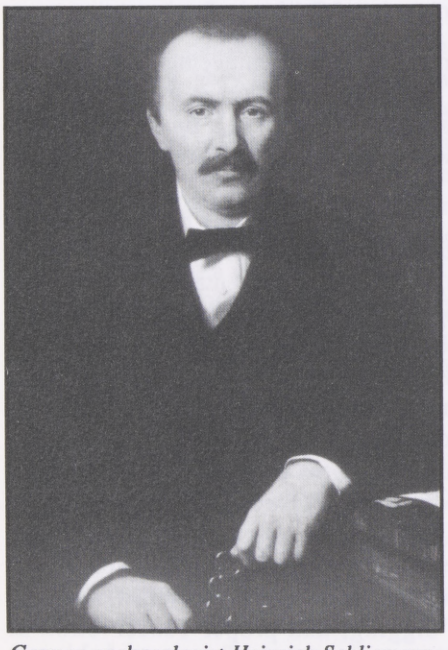
shown "a tendency to destroy, against my wishes, everything Greek or Roman in order that only what he identifies as Pelasgian houses and tombs remain and be preserved." Among the examples of disputes which occurred between the two men, Stamatakis cites an incident in which, against Stamatakis's orders, Schliemann refused to delay a stage of the excavation of the Tomb of Clytemnestra until additional staff could be summoned to systematically record the work.

According to Dr. Traill, it is clear that Stamatakis's role in the daily routine of the excavation was of far greater importance than he has been given credit for. His reports, which are from the earlier stages of the excavation, show that he worked at the site all day, supervising, receiving, and recording finds, while Schliemann visited the site only twice a day.

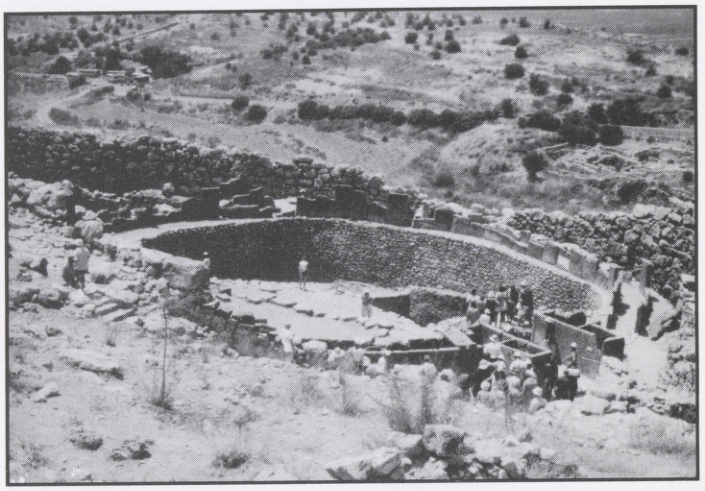
In Dr. Traill's view, the concern of Stamatakis that all of the antiquities at the site be recorded—including Roman and later Greek finds—and his inclination not to remove objects before their interrelationships with the finds around them could be studied are among the qualities which make him one of the great Greek archaeologists of the nineteenth century.

Prior to his work at Mycenae, Schliemann excavated at Troy from 1871 to 1873. One of the most famous moments in the history of archaeology is Schliemann's discovery of what he called "Priam's Treasure," a large cache of jewelry and other objects he associated with the palace of King Priam. But, according to Dr. Traill, careful comparison of the official published report on the excavation with Schliemann's diary and correspondence reveals several factual discrepancies concerning the discovery.



*German archaeologist Heinrich Schliemann, 1822-1890.*

First, Schliemann gave conflicting information on the date the treasure was found and its location. He first mentioned the discovery in his diary entry of May 31, 1873, the date which is confirmed as the actual discovery date by a variety of sources. On that date, he also said that he found the treasure in a room of Priam's palace that abutted onto the city wall. Later in his diary, however, Schliemann dated the find to June 7 and said that it was discovered in a narrow room of the palace enclosed by two walls. Careful examination of the diary, Dr. Traill said, reveals that the narrow room referred to was not uncovered until June 7. It thus appeared, the speaker said, that Schliemann shifted the discovery date to June 7 because he wanted to associate the findspot with the specific room of the palace that he had uncovered that day. However, the engineer of the excavation had already drawn a plan with the findspot clearly marked just outside the city wall, a location corroborated by Schliemann's personal assistant Yannakis. Therefore, when writing up the official published version of the discovery, Schliemann said the find was made "on the wall, directly next to Priam's Palace," Dr. Traill stated.



*Grave Circle A at Mycenae, Greece, which was excavated by Heinrich Schliemann in 1876.*

Second, Schliemann said the removal of the treasure would have been impossible without the help of his wife Sophia. However, Dr. Traill points out that Schliemann's diary indicates that Sophia left Troy on May 7 and did not return, a fact that is confirmed by the archaeologist's correspondence. Yannakis also insisted that Sophia was not present when the treasure was found and claimed that he had helped Schliemann dig out the objects.

Third, Schliemann's accounts concerning the content of "Priam's Treasure" were inconsistent with one another and with the photographs of the objects. The two earliest reports, dated May 31, made no mention of the gold jewelry in the cache. Surprisingly, the jewelry first appeared in a report written by Schliemann more than three weeks later. In describing the contents of the find, Yannakis remembered a large quantity of bronze articles, but he did not recall any gold pieces. From the evidence available, it is the opinion of Dr. Traill that the jewelry had been found over a period of months in different locations, had been kept hidden from the Turkish supervisor, and had been added to the cache later when Schliemann was trying to make his "treasure" sound as impressive as possible.

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## *Democracy, Autocracy, and Reform: Greece, Europe, and the Ottoman Empire in the Nineteenth Century*

Dr. James Reid
Director, Tsakopoulos Hellenic Library, Vryonis Center

The basic theme of Dr. Reid's talk was a comparison of the societies of Greece and the Ottoman Empire and their relation to the western European model of Enlightenment.

The historic development of modern Greece from a subject province of the Ottoman Empire to an independent state occurred through cultural change as much as it did through political and social change, Dr. Reid said. The empire, on the other hand, did not undergo the same qualitative change as Greece did, even though some of the processes of change appear to have been the same.

Nineteenth-century reformers in Greece and the Ottoman Empire aimed at establishing law-based, or civic, societies where formal laws would replace the traditional custom-based societies existing in large numbers throughout the empire. In a custom-based societal framework, social habits, rather than codified, formal law, became the means of regulating society. Customs dominated every aspect of life in Greece under Ottoman rule, as they did in all the other parts of the empire, and included the arranged marriage and the vendetta. Defense and definition of the local community were considered paramount.

In Greece in the nineteenth century, the ancient Greek polis (city state) served as an ideal to be emulated, as it had in western Europe during the course of the Enlightenment, according to Dr. Reid. Just as western Enlightenment reformers looked back to ancient Greece for inspiration, certain Greeks of the modern era sought to build reforms based on their visions of ancient Greece.

Dr. Reid noted that reformers could choose among three basic patterns of government, all of which were rooted in classical antiquity: (1) Constitutional absolutism could serve as the philosophy of "enlightened despotism," or of more authoritarian regimes, whether monarchic, oligarchic, or even republican in nature. The French philosopher Voltaire was the chief Enlightenment philosopher to develop this way of thought. Modern military dictatorships have attempted to use absolutism as a means of defining their governments. (2) Aristocratic monarchism sought to limit the powers of the monarch while preventing the anarchy of popular sovereignty. The ancient Greek concept of *eleutheria* (freedom, liberty) in its oligarchic or hierarchical form served as the foundation of this approach. The western thinker who was best known for advocating this approach was the French philosopher Montesquieu. (3) Popular sovereignty and democratic political institutions defined the broadest possible popular base for the formation of a democratic society. The French philosopher Rousseau derived his ideal of democratic society in part from the ancient Greek concept of *eleutheria* as it was adapted by western thinkers, especially during the Renaissance.

As the political development of modern Greece unfolded, some groups were genuinely influenced by classical Greek thought, while many others continued to be attracted by traditional, custom-based societies and more authoritarian political relationships, Dr. Reid stated. In the transition of modern Greece from a custom-based social order—marked by many internal conflicts—to a law-based, socio-political order, the first period of change was the struggle for the establishment of a constitution, which was finally adopted in the 1860s. The second period saw efforts by various political parties to strengthen or weaken the constitution, some arguing for a more authoritarian system, others for the development of greater *eleutheria*.

The Ottoman Empire, on the other hand, had a constitutional movement in 1876-1877 which never succeeded in establishing itself firmly, Dr. Reid said. The movement included the constitution of 1876 and a fledgling parliament which met for a brief period. The members of the parliament were not elected through universal suffrage but by the leaders of the ruling oligarchy. This oligarchic parliament and constitution were abolished by the sultan as a result of the Balkan crisis of 1875-1877 and the Russo-Turkish War of 1877-1878. Autocratic rule was then reinstituted, defined by weak philosophical tenets.

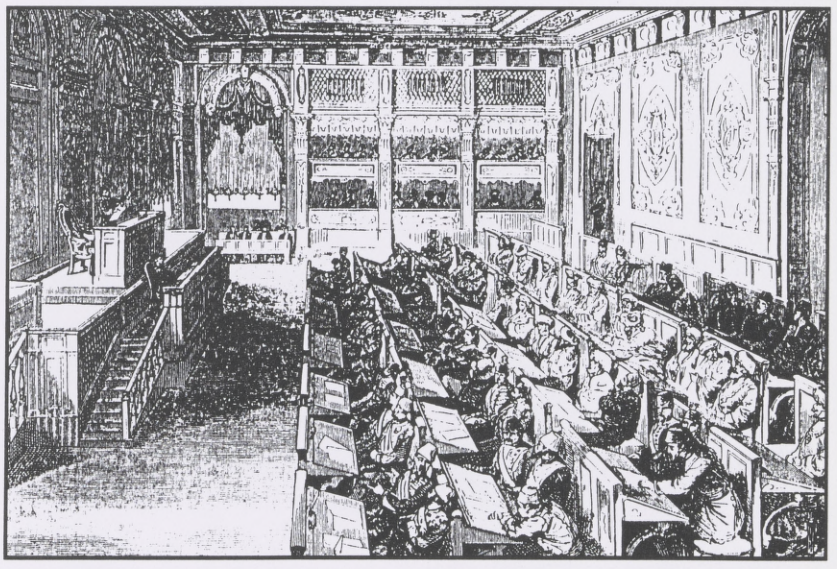

*Illustration of a meeting of the Ottoman Empire's oligarchic parliament which existed briefly during the short-lived constitutional movement of 1876-1877. From Edmund Ollier,* Illustrated History of the Russo-Turkish War, *[ca. 1878-1879].*

The Speros Basil Vryonis Center for the Study of Hellenism is a nonprofit research center and library. It was founded in 1985 to promote the study of Greek civilization and culture, from antiquity to the present, through lectures, conferences, publications, exhibits, and films. The Center's Tsakopoulos Hellenic Library is open to the public Monday through Friday from 9 a.m. to 5 p.m. The Vryonis Center newsletter is available to the public free of charge.

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